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On the Cover: Painting by Andrea Mainardi (called Chiaveghino) 1550-1617. Church of Saint Augustine in Cremona. See article Pg 42.

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Editorial

Thirty years. On December 18, 1985, four (then) young priests left the Society of Saint Pius X, the society founded by Archbishop Lefebvre. Where to go? Even we ourselves didn't know, other than to go where God wanted us to go, and to follow His will. We had no house…

Thirty years. On December 18, 1985 four (then) very young priests left the Society of Saint Pius X, founded by Archbishop Lefebvre. Some left the Priory of San Carlo of Montalenghe, near Turin; some left the Priory of Saint Pius X in Albano Laziale, near Rome; some abandoned the parish church of Saint-Nicholas du Chardonnet. .. Where to go? Even we ourselves didn't know, other than to go where God wanted us to go, and to follow His will. We had no house (we were welcomed to use the apartment in Turin of one of our grandmother's); in hindsight we didn't even have an altar on which to say Mass with confidence (given the attempts made by the owner of the property to remove us from the chapel of Via Verdi); for a short time we were even deprived of the magazine we had founded only shortly before (yes, the one you are reading, and the one sent to your homes: *Sodalitium*). Christmas came, and we celebrated midnight Mass in a private home.

How can we fail to thank those faithful who had faith in us, who helped us, who sustained us back then? How can we fail to recall those who brought us food, who offered us furniture, who gifted us things. The 10th issue of *Sodalitium*, the first after the founding of our new Institute, took place only five months afterwards, in May

1986; and the list of Mass celebrations calls to mind those who welcomed us then: Nichelino (we finally had a house), Turin, Valmadrera, Trent, Maranello. Our greatest poverty, however, wasn't material - many prophesied that we would disappear from the scene - but something else.

By then convinced of the irreconcilable contradictions of the Society of Saint Pius X (which until then we believed to persevere in the Catholic faith), we did not have, however, any certainty on how to best answer our doubts. Not even what explanation to give, compliant to truth, about the situation in which the Catholic Church found itself (and still finds itself). We promised ourselves to better study the current and faith questions. We placed ourselves under the protection of Our Lady of Good Counsel, to counsel us in our life's doubts. On the 6th of January, 1986, we released a statement to the faithful (on the 19th, in Montalenghe, Archbishop Lefebvre took a hard stance against us).

On March 12, in Bardonecchia, the statutes which would govern our common life were drawn up. On April 25, in Genazzano, we presented the statutes and consecrated our Institute to Our Lady of Good Counsel. Yes, but which path to take? Which was the truth? Prayer and study, but above all, we were certain of the intercession of Mary, who helped us while we listened to so many different voices of those who tried to persuade us to unite ourselves to one or the other.

Finally the decision was made to approach a person who had not sought us out: to go and meet or meet again Bishop Michel-Louis Guérard des Lauriers. Father Munari and Father Ricossa, representing all of us, then went to meet the Dominican religious, that faithful Bishop abandoned by almost all, on September 24, 1986, the feast of Our Lady of Mercy in Raveau. We met other priests on that trip, to ask their advice, to listen to reasonings, and after meeting Bishop Guérard, our decision was made. Now we had the answers to all our questions. On that occasion, the Institute made its choices, those it still maintains today, thirty years later, and which the passage of time has not diminished, but rather unfortunately it has confirmed, in the worsening of the situation of the Church, the spread of heresy, the weakening of the resistance to error (not only has the Society now come to an agreement with the modernists, but Bishop Williamson himself, the moral head of the "resistance", has repeatedly affirmed the

Above: the first house of the Istituto at Nichelino. Below: the priests and seminarians of Orio and the first sister of the Istituto.

lawfulness of attending the new "mass") as well as, contrarily, the "conclavist" or the eschatological drifts of a certain "sedevacantism".

The Institute, avoiding each and every one of these pitfalls, made its choices and still maintains its positions today. From a doctrinal point of view, the theological Thesis that Father Guérard des Lauriers published first on March 26, 1978, and then in the *Cahiers de Cassiciacum*, in the May 1979 issue (in this issue, the reader will find a further reflexion - born from the readings and writings of Agostino Trionfo and Saint Augustine - on the thesis of the Dominican theologian). From a practical point of view, we decided to commit ourselves to prepare young vocations for the priesthood: and so the Orio Canavese seminary was born (at least de facto), named for Saint Peter the Martyr.

Also this choice was supported by the studies on the episcopate by Bishop Guérard, which resolved our doubts about the episcopal consecrations then hypothesized by

Archbishop Lefebvre, without being able to justify such a grave act (a gravity that seems to escape some people: we will discuss it again in this issue). Thus we arrived at n. 13 of *Sodalitium*, an historic issue we might say, with which our research ended. Something rarely, if not uniquely, done, was a public apology for the errors we taught as members of the Society of Saint Pius X; and then presented an "important interview" with Bishop Guérard des Lauriers, which was much more than a simple interview. After having explained in detail his theological position on the authority in the Church and the necessity to continue the "*Missio*" that Christ received from His Father, first of all by perpetuating the offering of the sacrifice, the "*Oblatio Munda*" which would make no sense without the priesthood, Bishop Guérard concluded with the words on our Institute that are still touching today, which concluded as follows: "*the Mater Boni Consilii Institute was conceived and born in the Charity of Truth. Dominus incipit. Ipse perficiat*".

Yes, the Lord began this work; not all have persevered, no one can persevere without His help, and without the help of Our Lady of Good Counsel. And so, "**Ipse Perficiat**": may He bring to an end and complete that which by His grace he began.

Issue No. 13 of Sodalitium, with the famous interview with Bishop Guérard des Lauriers

Doctrine

Pope, Papacy and Sede vacante, in a text by Saint Antoninus and in Father Guérard des Lauriers' thought

Father Francesco Ricossa

As is well known, on the morning of February 11, 2013, Benedict XVI announced in the Consistory his "*resignation from the ministry as Bishop of Rome, Successor of Saint Peter*", clarifying that the See would effectively be vacant beginning February 28 at 8:00 pm; on the following March 13, Jorge Mario Bergoglio was elected to replace Joseph Ratzinger, presenting himself to the world as the new "Bishop of Rome". Our opinion - for what it's worth - was expressed in two press releases, the first on February 11 in which we predicted that the night would get even darker, and then on March 15, in which we noted, with Bergoglio's election, the realization of that not-so-difficult prediction. In this article, I do not intend to dwell particularly on the actions - I dare not say government - of Jorge Mario Bergoglio, which is there for all to see, but yet once again, what the Supreme Pontiff is to the Church, above all through the process by which a man, who was not born the successor of Peter and the Vicar of Christ, becomes so, or ceases to be so, or finds an obstacle from becoming so. In short, I will deal once again with the election of the Supreme Pontiff, a theme that our magazine has already addressed from other points of view in the past [(1)]. Joseph Ratzinger's resignation, in fact, can help us understand, by concrete example, how the man elected to the papacy is one thing, and the papacy itself is another, and how the accidental link between such a person and the papacy also

In these lines I do not intend to dwell particularly on the action - I dare not say government - of Jorge Mario Bergoglio, which is there for all to see, but once again, what the Supreme Pontiff is to the Church, especially through the process by which a man, who was not born the successor of Peter and the Vicar of Christ, becomes so, or ceases to be so, or finds an obstacle from becoming so.

depends upon (but not only) a human act, elicited by human will: indeed, if Benedict XVI was the Pope [(2)], he would have been so until 8:00 pm on February 28, 2013, and the next instant - by a single act of his will - he would totally cease to be so, bringing for his person an end to that special relationship with Christ in which, as we will see, the papacy formally consists.

An interesting text by Saint Antoninus of Florence might help us, a tract from his *Summa Sacrae theologiae* [(3)] that an attentive reader brought to our attention some time ago [(4)]. Antonino Pierozzi of Florence (1389-1459), a Dominican (1405), founder of Saint Mark convent in Florence, consecrated Bishop of his native-born city in 1446, was canonized in 1523. His most famous work was, as mentioned, the *Summa*, written between 1440 and 1459. In the passages that here interest us, Saint Antoninus readily quotes Agostino Trionfo of Ancona (1243-1328), an Augustinian, to whom John XXII commissioned the *Summa de Potestate ecclesiastica* (written between 1324 and 1328) against the errors of Marsilio of Padua; Trionfo also defended, in one of his writings, the causes and the memory of Boniface VIII. The reader will realize that the famous distinction adopted by Father M.-L. Guérard des Lauriers regarding the papacy (*materialiter-formaliter*) which had already been found in the writings of the great commentators of St. Thomas, Cardinal Cajetan and John of St. Thomas [(5)], was also well known both to St. Antoninus and to Augustine Trionfo, the latter being a contemporary of St. Thomas.

Saint Peter, the first Supreme Pontiff, was elected immediately by Christ

First of all, let us remember the difference between Peter and all his successors, as regards election: that Peter was elected Pope directly by Christ, while all the others were elected by the Church (CAJETAN, *De comparatione*…, n.s 269, 284, 563 etc.) [(10)]. It is Christ himself who gave Simon the name of Peter (Jn 1:42; Lk 6:14) explaining then – after the confession of faith in which the apostle, divinely assisted, proclaims the divinity of Jesus [(6)] – the meaning of this denomination: *You are Peter, and on this Rock I will build my Church* (Mt 16:18). Jesus Christ, who is the cornerstone on which the building must be built (Mt 21:42; Mk 12:10; Lk 20:17-18; Acts 4:11; Rm 9:31 ff; 1 Cor. 10:4; 1 Pt 2:4-8; cf. Ps 117:22), the unshakeable rock on which the house is founded (Mt 7:24 ff), promises Simon that he too will be, with Him, that Rock, and promises him the keys to the Kingdom of Heaven, that is, the Church, and the power to bind and to loose (Mt 16:19). What Christ promised, He kept, in His first appearance in Galilee, after the resurrection. Christ is the Good Shepherd, who gives his life for his sheep: there will be one sheepfold, under one shepherd, who is Jesus Christ (Jn 10:11-16). But Peter too, with Jesus Christ and like Him, becomes one with Him, and receives the task of feeding Christ's flock: *feed my lambs, feed my sheep* (Jn 21:15-17). In the case of the apostle Peter alone,

In 2013, Joseph Ratzinger submitted his resignation from the "ministry of Bishop of Rome", and in his place Jorge Mario Bergoglio was elected

therefore, not only does the formal aspect of the papacy come immediately from Christ *(ecce enim vobiscum sum*: Mt 28, 20; *pasce agnos meos, pasce oves meas*: Jn 21, 15 17) but also the material one: designation and election (*Tu es Petrus*, Mt 16, 18).

The successors of Peter, are instead designated by the Church

The Popes following after Saint Peter are not designated immediately by Christ, but mediately by the Church; and since the Apostle Peter - by disposition of Divine Providence (*Lamentabili,* prop. 56, DS 3456; see Vatican I, *Pastor Aeternus* DS 3050) - placed his seat in Rome, by the Roman Church. Only the Pope, the successor of Peter, has the right to establish the modalities of this canonical designation. The ancient use of the Church provides that the Bishop, in this case the Bishop of Rome, is designated by the diocesan clergy and by the Bishops of the surrounding area: in fact, the cardinals who have had the exclusive right since 1059 to elect the Pope [(7)], represent the three orders of Roman clergy: cardinal deacons, cardinal presbyters, and cardinal bishops. The laity (the people, the emperor, etc.) have canonically had only a consultative role, not a deliberative one (see *Sodalitium*, no. 55, pp. 21-23). Let's move on then to address the election or designation to the papacy.

The material aspect of the papacy: election

Since we chose to quote Saint Antoninus, let's look at what the Dominican Bishop wrote: "*… illud quod est in papatu materiale, quia papa mortuo potest collegium per electionem personam determinare ad papatum, ut sit talis vel talis"; "… si nomine papatus intelligimus personæ electionem et determinationem, quod est in papatu materiale…"; "…quantum ad personæ electionem et determinationem, quod est tamquam quid materiale"*… Which means: *"that which in the papacy is (the) material (aspect), when the Pope is dead, the college (of cardinals) can determine such and such a person by election." "if by the term 'papacy' we mean the election and determination of a person, this, in the papacy, constitutes the material (aspect)"; "… as regards the election and determination of a person, which is like the material (aspect)"*.

Father Guérard des Lauriers did not therefore "invent" the distinction – in the papacy – between a material aspect and (as we shall see) a formal aspect (a distinction which, moreover, exists analogically for all created entities). In the material aspect of the papacy, therefore, there is the election of the Pontiff by a college of electors, and this election has the purpose of determining who, among the many who could be designated, is canonically elected to the papacy. In the article on the election of the Pope, published in n. 55 of *Sodalitium*, I recalled those who have the right to be part of said college of electors, and those who do not [(8)], but for now this matter does not interest us. We are rather interested in pointing out that the said election is carried out through the human, free and voluntary acts of the electors. In the same article I recalled – contrary to what is commonly believed – that the electors, although endowed with special graces, do not enjoy infallible divine assistance, so that their election can be invalid, doubtful, or, naturally, valid, but in fact not necessarily electing the best subject (p. 28). The electors, in short, as the history of Conclaves demonstrates, choose their candidate with – I repeat – a free act of their human will, subject to all the vicissitudes, contingencies, imperfections and defects of a human act.

With the canonical election the elect becomes designated to be Pope: he – and he alone, to the exclusion of anyone else – has the material aspect of the papacy from this election; he is 'pope', although only *materialiter* [(9)]. Election, however, as we know, is not yet enough. The canonical acceptance of the election on the part of the elected is still necessary.

The acceptance of the election

The elected person is, in fact, not yet - formally - the Pope, but simply the person designated to be so. Cardinal Cajetan reminds us again: "*three points must be made: firstly, in the Pope there are three elements, the papacy, the person who is Pope, for example Peter, and the union of these two elements, that is, the papacy in Peter, and Peter the Pope is the result of this union. Secondly: recognizing and applying each cause to its proper effect, we find that the papacy*

Bishop Guérard des Lauriers in prayer

comes immediately from God, and Peter comes from his father, etc.; but the union of the papacy in Peter, after that first Peter who was instituted immediately by Christ, does not come from God but from man, as is evident; since it occurs through an election made by men. ***Two human consents concur to cause this effect, that is, that of the electors and that of the elect****: in fact, it is necessary that the electors voluntarily elect and* ***that the elect voluntarily accepts the election****, otherwise nothing happens (nihil fit). Thus, the union of the papacy in Peter does not come from God in an immediate manner but through a human ministry, both on the part of the electors* ***and on the part of the elect*** *(...). From the fact that the union of the papacy with Peter is* ***an effect of the human will,*** *when that same effect constitutes Peter as Pope, it follows that although the Pope depends on his being and his becoming only on God (in esse et in fieri), nevertheless Pope Peter also depends on man in becoming such (in fieri). In fact Peter is made Pope by man when, once elected by men,* ***the elect accepts, and thus the papacy is united with Peter***" [(10)]. Continuing his reasoning, Cajetan finds confirmation of this intervention of the human will in the "making" of a Pope in the inverse process, when with a single act of his will, in renouncing the papacy, Peter ceases to be Pope, separating the papacy from his person: *"Peter the Pope, whose own cause exists* ***through his consent and that of the electors****, can be annulled by the same cause in the opposite direction*" [(11)].

Pope Pius XII's Apostolic Constitution *Vacantis Apostolicae Sedis* (December 8, 1945) established: *"After the canonically-made election (...) the Cardinal Deacon in the name of the entire Sacred College asks the elect for his consent with these words: 'Do you accept the canonical election as Supreme Pontiff?' Once this consent is given, within the time limit potentially fixed by a majority of votes at the prudent discretion of the Cardinals, the elect immediately becomes the Pope, and acquires in fact, and can exercise, full and absolute jurisdiction over the entire world"* (nn. 100 and 101). *"The Roman Pontiff, canonically elected, as soon as he accepts the election, obtains by divine right the fullness of the supreme power of jurisdiction."* (C.J.C. Can 219).

Later we will see how and by whom the elect who accepts the election receives jurisdiction over the whole Church and becomes the true Pope; but for now let us focus on the necessity of accepting the election. In the period of time between the election and the acceptance, the elect possesses, as we have seen, in an exclusive way, the material aspect of the papacy, but does not yet possess the formal one. The elect can, de facto: accept the election, refuse the election, or neither accept or refuse the election. In the first case (acceptance), he becomes, if there are no obstacles, the true Pope; in the second case (refusal), he returns to the condition in which he found himself before the election and another can be elected in his place; in the third case, the most interesting, he remains the elect of the Conclave without yet being the Pope ('pope' *materialiter,* not *formaliter*) until he decides to accept or refuse. This, as we will see, is the situation in which the Church and the papacy currently finds itself [(12)].

The elect is made Pope by God, and not by the Church

The election of a person to the papacy comes from the Church, through a human act of the electors: the acceptance of the election also comes from a man, through a human act of consent to the election by the will of the elect; but the *formal* element of the papacy, that which constitutes such a person as Pope, the Vicar of Christ and successor of Peter, does not come from man, and not from below, but from Christ, and from above. Canon 219, already cited, recalls this:

"*The Roman Pontiff, legitimately elected, as soon as the election is accepted*" (this is the material aspect that comes from man) "*obtains **by divine right** the fullness of the supreme power of jurisdiction*" (and this is the formal aspect of the papacy): "iure divino", not "iure humano" or ecclesiastical. As we shall see, the Church as well as the electoral college, does not have the supreme ecclesiastical power that belongs to the Pope, and therefore even they cannot communicate it to him; it resides in Christ, Head of the Church, the only one able to communicate it to Peter.

According to Father Guérard des Lauriers, what does the papacy formally consist of (its formal aspect)

According to the Code of Canon Law, as we just stated, the Pope is such because he receives from God "*the fullness of the supreme power of jurisdiction*". The Church, and the Authority within the Church, are presented here primarily insofar as the Church militant is a "human collective", a visible and perfect society. We obviously adhere to this proposition which is not only a juridical fact, but also an act of Faith. A fact of Faith which can, however, be further explored. We will do this by following the Dominican theologian M.-L. Guérard des Lauriers [(13)]. He recalls, as Pius XII did in his encyclical *Mystici Corporis*, that the Church is primarily, as an object of faith, the "Mystical Body of Christ" [(14)]. Of this body, Christ is the Head. The head governs the body: it follows – and this we must never forget – that "*the divine government is exercised in the Church by Christ, who is the Head of the Church*" (*Cahiers de Cassiciacum*, n. 1, p. 47) [henceforth abbreviated C.d.C. in this article]. In this body of His, which is the Church, Christ, as its Head, communicates divine Life to all its members, the supernatural life of grace: whosoever receives this divine life, and does not place an obstacle to this communication, becomes "*a member of Christ, and 'son in the Son'*" (p. 47), that is, an adoptive son of God in His only-begotten and natural Son who is Jesus Christ. "*This Communication is, in itself, divine Life. It can, in general temporarily, be reduced to the Communication that 'the Author of Faith' makes of the grace of Faith. Whoever has Faith, even dead Faith, remains a member of the Church*" (p. 45, note 36). But there is a second communication that proceeds from Christ to the Church: from this point of view, the Authority in the Church is also formally constituted by a Communication that comes to it from its Head, who is Christ. In fact, "*Nothing subsists in the Church except in relation to Christ, who is its Head*" (p. 44) [(15)]. This Communication is different from the preceding one, but is also attested to by Sacred Scripture: "*And behold, I am with you all days, even unto the consummation of the world*" (Mt 28, 20). Jesus "is with" His apostles - and eminently with their leader, Saint Peter - "all days", habitually, daily, in the fulfillment of their mission, which is that which Christ himself received from the Father: "*All power is given to me in heaven and on earth. Go, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you*" (Mt 28, 20): "*Whosoever believes and is baptized, will be saved; whosoever does not believe, will be condemned*" (Lk 16, 16). "*Saint Mark* (16,20) - notes Father Guérard - "*confirms this 'being with', post factum: 'And they going forth (after the Ascension) preached everywhere, the Lord working withal (του κυριου συνεργουντος: the Lord being in unity of act with them)...'*"". For this the Lord can say in all truth: "*Whosoever listens to you, listens to me*" (Lk 10,16). What constitutes the Pope as head of the Church in act, is the "being with" that was promised by Christ. "*Christ spoke in the present tense: 'I am with!', with those from whom He demands that they be with Him: 'Whosoever is not with me, is against me'. It is the same 'being with' that, by its nature, demands reciprocity*" (p. 37).

Christ, therefore, is always present in His Body, which is the Church: in its members, communicating to them the life of grace, or at least the supernatural gift of Faith; in its visible head, in the Authority, communicating to him His "being with" in a habitual and daily manner [(16)]. Christ sanctifies as Priest, governs as King, and teaches as Prophet, Master and Doctor, "together with the Authority": whosoever listens to you, listens to me, whosoever welcomes you, welcomes me, whosoever despises you, despises me. And this not only in an extraordinary way, as, for example, when the charism of infallibility is exercised, but

habitually and daily, a habitual ("I am with you") state [17].

"*And the religious and theological submission that is due to the Authority in the collective Church and only in it* [18]*, is founded formaliter on the fact that the Authority is supposed to habitually receive the Communication of 'being with' that proceeds from Christ. It is to Christ Himself, in the Authority, that the submission is addressed; since Christ 'is with' the Authority: 'Whosoever listens to you, listens to me' (Lk 10,16). This, we repeat, presupposes of course that the Authority habitually receives the communication of 'being with', which alone constitutes formaliter the Authority*" (C.d.C., pp 46-47).

The papacy during Sede vacante. The Church during Sede vacante

So far we have examined how the Pope is made, what the material aspect of the papacy is, and what the formal one is. Before dealing with the acceptance of the election, and the communication, by Christ, Head of the Church, of His presence (being with) to the Pope, let us see what happens, instead, in a period of Sede vacante. This is what Saint Antoninus explicitly inquires into, always following the tracks of Agostino Trionfo.

The Holy Doctor makes a threefold distinction with regard to the "potestas" [authority] of the Pope: there is the material element (the election and the determination of the elect), the formal element (jurisdiction and authority) and the element both material and formal, the actual exercise of jurisdiction on the part of the elect. Now, explains Saint Antoninus, at the death of the Pope (or after his resignation, or anyway in a period of Sede vacante), neither the formal element nor the material element "dies", but what "dies", so to speak, is the union of the formal and material element that consists in the actual exercise of jurisdiction. Allow me to explain. During Sede vacante, the material element - the election and the determination of the subject to occupy the See - does not "die", that is, it does not disappear, but persists with its roots in the "college" (a moral entity) that can elect the Pope: normally the college of cardinals (the college of cardinals as a proximate root, the Church as a remote root). Neither is the formal element "dead" nor has it disappeared: "*if by the term 'papal authority' we mean its authority and jurisdiction, which is its formal element, such power never dies, because it remains in Christ, who, having resurrected from the dead, dies no more*". What dies upon the death of the Pope, however, is the union between the material and formal element: "*but if by the term 'papal power' we mean the actual exercise, which is something material and formal in the papacy, then the actual exercise effectively dies when the Pope dies, because, the Pope being dead, the actual exercise of papal power does not remain in the college, except to the extent established by its predecessors, nor does it remain, according to this modality, in Christ, since ordinarily, after His resurrection, Christ does not exercise such power except through the Pope: in effect, although Christ is the door, he has appointed Peter and His successors as gatekeepers, through whom the door that allows access to Him is opened and closed.*" And Saint Antoninus summarizes and concludes: "*The power of the Church does not die, therefore, when the Pope dies, as regards jurisdiction, which is its formal element, but remains in Christ; and neither does it die as to the election and the determination of a person, which is its material element, as this remains in the college of cardinals, but the actual exercise of his jurisdiction dies because with the death of the Pope* ***the Church is vacant (Ecclesia vacat) and is deprived*** *of the exercise of such authority (et privatur administrationis talis potestatis)*". The Church is - according to the words of Father Guérard - in a "state of privation" of authority.

Let us take an example: on October 9, 1958, Pope Pius XII died. On that day, the Church - without changing the essence willed by Christ himself - passed from one state to another: in the morning of that day it was governed by Pius XII, in the evening it was deprived of its Shepherd (*viduata Pastore*). With this change, had Papal power also changed? The elements that were united in the person of Pius XII were now separated. The authority proper to Pius XII - his jurisdiction and, above all, as we have seen, Christ's "being with" him - was no longer in him, since he was dead, but remained, so to speak, always alive in Christ, Head of the Church, His mystical Body, in order to be able to give it to His legitimate successor. The designation of the

person to the papacy, which took effect at the 1939 conclave, now, with the coming of his death, no longer had any effect; but this material element remained in its roots in the college of Cardinals. Those Cardinals, who in 1939 elected Cardinal Pacelli, designating him in preference to any other, together with those Cardinals created in the meantime by Pius XII, could and should now elect another in his place. But neither the college of Cardinals nor the Episcopal body nor the Church, who were widowed of their supreme Shepherd on earth, had the exercise of papal jurisdiction that evening. This "actualis administratio" could undoubtedly "rise again" in the person of the legitimate successor to Pius XII, but for the moment it was - according to the words of Saint Antoninus - as "dead" with the deceased Pope. In fact, although during the Sede vacante those who had jurisdiction normally retain it [(19)], nonetheless no one enjoys the jurisdiction and authority proper to the Supreme Pontiff. No one has the primacy of jurisdiction over all the Church: neither the College of Cardinals, nor the Episcopal body, nor an Ecumenical Council, which without the Roman Pontiff cannot even be convoked [(20)]. No one, neither the College of Cardinals, nor the Episcopal body, nor the Council, nor the Camerlengo, enjoys that supreme papal authority proper to the monarchical (and not collegial) constitution of the Church. Neither does anyone enjoy the charism of papal infallibility: neither the College of Cardinals, nor the Episcopal body, whether dispersed around the world, or gathered in Council, since this body lacks its head, which is the Roman Pontiff. Similarly lacking is the supreme ecclesiastical legislator, who is always the Roman Pontiff, and who regulates ecclesiastical discipline and worship in the Church. From this point of view, whether or not the power of jurisdiction or magisterium exists in the episcopal body is, of course, irrelevant. We amply developed this question in n. 56 of *Sodalitium* (pp 22-24). The indefectibility of the Church [(21)], therefore, does not require the permanence, in the subordinate episcopate, of ordinary jurisdiction or of the magisterial power (although such permanence is, obviously, very useful), but only and exclusively the permanence of an electoral body that can designate a true and legitimate Roman Pontiff (since the "being with" remains in Christ). During the period of an ordinary Sede vacante (e.g. at the death of the Pope), as well as during the period in which the See is occupied, as it is now, however with the elect not having received the Authority from Christ, what Father Guérard writes remains valid: "*if Christ no longer exercises the Communication of 'being with' which formaliter constitutes Authority, it does not follow that Christ is no longer governing the Church militant. He governs it provisionally in a manner different than through the Authority: His 'being with' its members who 'are with' Him…*" (C.d.C., n.1 p. 57). We have seen in fact that even for Saint Antoninus, during normal Sede vacante Christ governs the Church in a different way from how He "ordinarily" governs it (that is, through the Pope). Christ always rules the Church militant: "ordinarily" through the Authority of the Pope, provisionally without him, but in a way such that the ordinary modality can be reestablished. The considerations set out in this short chapter, respond exhaustively to some objections recently raised to the Thesis, which essentially repeat those raised by Father Cantoni in 1980 [(22)].

Christ communicates His "being with", His presence, to the elect who truly accepts the election

Let us return to the election of the Pope. We have seen that the material element consists in the designation by the electors of this subject to the papacy; we have seen that the formal element consists rather in the communication of the "being with" on the part of Christ to the elect of the conclave (with all that it entails: assistance, primacy of jurisdiction, infallibility); we have also seen that for the elect to effectively become the Pope, it is necessary for him to accept the canonical election of his person (can. 209; Pius XII, *Vacantis Apostolicæ Sedis* nn. 100 and 101). This is clear, and apparently it is all too clear. In fact, if we admit, for example, that Paul VI was canonically elected, there can be no doubt of the fact that he effectively accepted the election, and therefore became the Supreme Pontiff, receiving from Christ the communication of His "being with".

Ordinarily, in fact, no one asks the question about the acceptance given by the elect, if it has taken place externally; the most one is concerned with (and this is already indicative) is that the

ritual "*accepto*" ["*I accept*"] is pronounced without any shadow of ambiguity. Thus, for example, when Cardinal Sarto - who was to become the great Saint Pius X - responded to the question of the Camerlengo with the following words: "*accepto in crucem*" ["*I accept on the cross*"], since the papacy appeared before him as a terrible cross on which to be sacrificed. The Camerlengo - not satisfied with the response, which however was affirmative - then insisted on being absolutely certain of his acceptance. The law, as far as I know, asks for nothing more than an external acceptance. But the law does not abolish, nor can it abolish, the nature of things. Acceptance, therefore, retains its nature as a human act, and must be considered as such.

What it really means to accept the election

Accepting the election is therefore a human act, an act of intelligence and will, with which the elect voluntarily accepts the papacy, which includes knowing what the papacy is and the will to carry out that role. A person without the use of reason, for example, would be incapable of accepting the election and the pontificate, since he is incapable of performing such a human act, and therefore also of understanding what his acceptance implies. When the elect of a conclave accepts his election to the Supreme Pontificate, by accepting the election, he also accepts, and makes his own, the role and function of the Supreme Pontiff, which is independent of his will, but is found in the nature of things. Whoever accepts the papacy accepts to be the pope, to realize the purpose of this office, which is not up to him to invent, but is determined by God. Let us explain this better.

Bergoglio, in January 2014, invited a delegation of Argentine rabbis to the Vatican, to whom he offered a luncheon, strictly kosher

The essence of temporal authority: procuring the common good

In the temporal society, authority is necessary to realize the ends of the said society: the temporal common good. Authority, in order to be such, must have the will to realize the ends of the society itself, the common good. Such intention must be objective - that is, it must concern the acts to be taken to achieve the said ends and not the subjective intention that animates it - it must be real - that is, it must actually achieve, at least in essence, the common good - and it must be stable, and therefore habitual, because it must govern society in a stable manner. "*Authority, defined by its proper function of ensuring the unity of action of its members (of the society) with a view to the common good, is formally constituted by the specific relationship that the head has with the common good. This relationship has as its foundation precisely the habitual intention, objective and real, of procuring the said common good*" (B. LUCIEN, *La situation actuelle de l'Autorité dans l'Église. La Thèse de Cassiciacum.* Documents de Catholicité, 1985, pp. 34-35). In short, authority is in relation to the common good to be realized, and the foundation of this relationship is the intention (objective, real, habitual) to achieve it: so that authority that does not have the said intention is not authority, or ceases to be. The right to command, and the duty to obey, necessarily presuppose that authority is essentially related to the achievement of the common good (ib. p. 39).

Authority in the State and authority in the Church: Analogy, Similarities, Differences

There is an analogy between temporal society and the Church, and between temporal authority and the Pope (that is: something similar and, even more, something different). The Church is also a society, and in it too, Authority is necessarily related to the ends of this divinely founded society. From a human point of view: "*the Church is a human collective, in the sense that it is composed of human beings who, by grace and free choice, have a common End. This End,*

which can be called Divine Good, is the Glory of God realized in the sanctification of the members that compose it. The Church entails an Authority, divinely instituted with a view to the Divine Good whose realization is entrusted to the Church. This authority is separated into three branches; it is exercised in two ways: ordinary, extraordinary; and is made up of a hierarchical group of consecrated persons" (C.d.C. pp. 42-43). Up to this point, the dissimilarities between the Church and the State are already visible, however from "*this point of view*" the Church is still "*similar to any human collective*", particularly in the fact that "*the relationship between the Authority and the Good-End is the foundation and the norm of all the ordinances that emanate from the Authority*". If the Authority realizes the end, it must be obeyed: if the Authority does not realize the end, it loses its reason for being. In fact, Father Guérard notes, this is how "*the faithful, the priests, the bishop, who remained faithful to Tradition*" behaved, no longer submitting to, and even resisting, an "authority" that no longer achieved the purpose and the good of the Church (p. 44). A former confrere pointed out that the argument can, however, be used to reach the opposite conclusion: sometimes it is necessary to obey a government that in many points does not achieve the common good, if only to ensure public order and avoid anarchy. We have already answered him (*Sodalitium* n. 62, pp. 24-31). There is a capital difference between Authority in the Church and in the State. In the Church, a supernatural society, Authority is constituted by "being with": by the fact that Jesus is with the Church, is with the Authority, is with the Pope, which cannot be said of temporal, even consecrated, authority. In the Church, the intention to achieve the common good is not the essence of Authority, but is a necessary condition of it. In the Church, let us repeat, "being with" is the essence of authority, while the intention to achieve the common good is not the essence but the *sine qua non* condition and sign of the fact that Christ is with the Authority; we would fall into a dangerous naturalism if we were to reduce the Church to its natural aspect as a human collective, in which the legitimacy of authority depends only on the effective purpose that it must have to achieve the common good, confusing the reality of Authority proper to the Church to that which is only a condition, albeit a necessary one (see C.d.C. pp. 57-64). Since temporal authority does not govern "*with Christ*", as does the Church, it is understood that it can still be legitimate, despite the observance of very serious deficiencies, and that one can at times resist the authority (for example, refusing the "laws" on abortion, or in the times of paganism, sacrificing to idols), and at times obey it (for example paying - just - taxes); this is not the same case as the authority of the Pope, where the "being with" ensures habitual divine assistance.

The Pope must want to realize that divine good which is the purpose of the Church. A necessary condition not realized is an obstacle to the communication of Authority to the one elected by the Conclave.

Let's get back to us. We said that the elect must accept the election to Supreme Pontiff: he must accept the Supreme Pontificate. The *sine qua non* condition, absolutely necessary to this acceptance, is then the objective intention, real and habitual, to procure the Good-End of the Church. One might object that such a condition is not found in theology or canon law manuals. It is, however, found in the nature of things. Acceptance is a human act. Each human act has an object knowable by the intellect, upon which the will is directed. The Supreme Pontificate is aimed at the realization of that purpose of the Church, the divine Good, assigned to it by Christ Himself. After having recalled the relationship between the act of faith and the arguments of credibility ("*Faith requires rational justification which, on the other hand, transcends. Reason does not ground the Faith; but one must not believe without reason*"). Father Guérard explains: "*That Christ exercises the Communication towards Authority that constitutes it formaliter Authority, that it is consequently necessary to be subjected to this Authority, is an object of Faith. But to make this act of Faith requires it to be reasonably founded. One cannot believe that Christ exercises the Communication that constitutes the Authority, unless the latter realizes the condition for this Communication to be exercised. And the sign, which can be observed, that the Authority realizes this condition, consists in the fact that it habitually has the purpose of realizing the divine Good. One can, indeed one must, apply to Authority what Leo XIII observed: 'One cannot judge the intention, which by its nature is internal; but one must make*

It is Christ who communicates to Peter the papal power that formally constitutes Authority in the Church (painting by Guercino)

a judgment to the extent in which it manifests itself externally'. Thus, for every object of Faith, in particular for the existence of the Authority, the act of believing must be well-founded by the signs of credibility that on the other hand it must transcend" (C.d.C. p. 63).

In other words. Normally, the faithful have no need to ascertain whether the elect of a Conclave has really accepted the election to the Supreme Pontificate. This goes without saying. But this does not take away from the fact that such acceptance includes, by its nature, an intention in the elect, the pope *materialiter*, and a condition that must be realized: he must have the objective intention (that which concerns external acts, the *finis operis* as they say, the finality of the act rather than that of the operator), real (that is, operative, in its facts) and habitual (or constant, which admits a greater or lesser realization, more or less perfect, but always habitual and constant of the aforementioned intention) to realize the ends of the Church, the divine good; and this by having the Divine Sacrifice celebrated by the Church, by giving true doctrine to souls (therefore condemning errors), by sanctifying souls with the sacraments, by governing them with laws. "*If this purpose is not real, that is to say if the 'authority' does not habitually seek to realize its 'Relationship' with the Good-End how it should be, then the 'authority' is no longer a subject metaphysically capable of receiving the Communication 'of being with' that could be exercised by Christ; and since this Communication cannot be received, it is not exercised. The Shepherd, even if he let them act, 'is not with' the wolves. Christ 'is not with' those who destroy the Church. Christ is not divided against Himself.*" (C.d.C. p. 56)

Examples (and analogies) of a consent that is only verbal and apparent, but not real

The elect of the Conclave must, therefore, give his consent to the election; this is well-known and indisputable. However by its nature, this consent must not only be verbal, and therefore apparent, but real: *verbis et factis*. That is, it must have as its object the end and good of the Church, which the elect of the Conclave must objectively have the intention of realizing. The same good/end of the Church then must be realized not only *verbis* - by word - but also *factis*, in deeds. In the case of Paul VI, notes Father Guérard *"the 'verba' serves only to ensure the efficacy of the 'facta'"* (C.d.C. n.1 p 68). The at times reassuring words (*verba*) of Paul VI served concretely - and this in a habitual and constant manner - to bring about diametrically opposed facts (*facta*) [(23)].

To allow the reader to better understand what has been said, let's look at some analogies together.

Justification. This analogy was forgotten in the years following the first publication of the Father Guérard's Thesis, and yet it is the one that the Dominican theologian himself precisely presents in n. 1 of *Cahiers de Cassiciacum*. In fact, as we have seen, Christ, as Head of the Mystical Body, exercises a dual communication with regard to His Body: that of grace with respect to all the members of His Mystical Body, and that, which we are studying, of "being with" (which belongs to the graces "*gratis datæ*") with respect to the Authority. It goes without saying that there must be an analogy between the two

communications. Here is how Father Guérard des Lauriers expresses it: "In the same way in which a human being is constituted a member of the human collective, the Church militant, only by receiving from the Head of the Church the Communication of Life, so the Authority is constituted the Authority of the Church militant only by *habitually* receiving the 'being with' that Christ communicates to it. The 'subjects', that is, the members of the Church militant or the 'Authority of the Church', exist *materialiter* as 'subjects' even before the Communication that proceeds from Christ; but they are *formaliter* members *of the Church* or Authority *of the Church* only in virtue of and in the Act of Communication that is *exercised by the Head of the Church*.

It is possible for a human being to refuse the Communication of Life that proceeds from Christ. This is possible because, as the Council of Trent observes: 'although Christ died for all (2 Cor 5, 15), only those to whom the merit of His Passion is communicated receive the fruit of His death' *(De Justificatione*, chapter 3; Denz 1523). And if a human being refuses the Communication that proceeds from the Head of the Church, he is in no way a member of the Church, although it is possible for him to become one. Similarly, the 'authority' who refuses the Communication of 'being with' that proceeds from the Head of the Church, *would not be in any way the Authority of the Church*. He could be so materialiter, as a 'subject' in whom it is not impossible that he become the Authority; but this 'subject', deprived of that which constitutes *formaliter* the Authority in the Church, would have no Authority in the Church. The analogy that we have indicated concerns *states*. To be a member of the Church is a state; to be the Authority in the Church is a state. The Communication of Life or of 'being with' that proceeds from Christ involves, as regards its reception in each of the 'subjects' respectively interested, who can always refuse it, a first instant; but, once inaugurated, it is habitual in the 'subject', who is its terminus, as it is permanent in Christ who is its principle" (C.d.C. n. 1 pp. 44-45) [(24)].

In simple terms, one becomes a member of the Church, the Mystical Body, by receiving grace (or at least Faith) from Christ; however it is possible on the part of the man to place an obstacle to the reception of grace or faith; analogously, the elect of the Conclave can place an obstacle to the communication of the "being with" that constitutes the Authority in the Church. And just as Scripture states that "Christ died for all", and yet not all are saved by receiving grace, so too it is written "I will be with you", but the communication of this "being with" can be hindered by man (see C.d.C. p. 56 and, on the relationship between the act of Christ and the consent of man, pp. 50-51).

The necessary intention in the sacraments, or other possible obstacles, and the case of marital consent in particular. Father Bernard Lucien and Father Hervé Belmont, as is well known, presented another interesting analogy based on marital consent [(25)]. The argument, as we will see once again, is particularly fitting, since the sacrament of marriage (and also natural marriage) is constituted by a human act, the consent of the spouses, just as the acceptance of the election is constituted by a human act. On closer inspection, however, the argument is valid for all the sacraments. It is well known that the sacrament acts *ex opere operato*, or by the very fact of providing its elements, matter and form, by the very action of Christ, the author of grace and institutor of the sacraments. This does not, however, prevent the fact that the sacraments could be invalid, or partially ineffective, due to an obstacle (*obex*) placed by the man. Among these obstacles, it is necessary to point out the intention, or rather, the absence of a true intention, not only in the minister who confers the sacrament, but also in the subject who receives it, as in, for example, an attachment to sin in the one who receives the sacrament. Whoever receives the sacrament of baptism in an apparently regular manner, but who has an explicit intention of absolutely not receiving the sacrament, would receive it invalidly (he would not be validly baptized, he would not receive the sanctifying grace, nor the baptismal character). Whoever comes to be baptized having the intention of receiving baptism, but rather who retains an attachment to sin (thereby willingly placing an *obex*, an obstacle) would receive the baptismal character, but not the sanctifying grace (a reference also in C.d.C. n. 1, p. 24). In the sacrament of penance, the lack of sufficient sorrow (attrition) on the part of the penitent, invalidates the sacrament (since the penitent's acts constitute the quasi-matter of the sacrament). The most fitting example, however, is that of marriage,

which is caused precisely by the consent of the contracting parties. The consent must be external, but it is not enough that it is only external: a defect of consent, even if only in one of the contracting parties, renders the consent invalid and therefore also the marriage. The situation of the putative spouses, however, is not the same after the marriage consent, even if only apparent and invalid. If, in reality and before God, they are not married (and therefore - if they are aware of the fact - they cannot consider themselves married and cannot, in conscience, exercise the conjugal act, the object of the contract) nevertheless juridically and before the Church they are still considered united by the marital bond (in virtue of the consent given externally before witnesses) until the same bond is canonically declared null by legitimate ecclesiastical authority. And not only this. Their exterior consent, though invalid by the defect of consent or by a diriment impediment, nevertheless has consequences. First of all, as mentioned, the putative spouses are juridically required to respect the marital bond until a legal declaration of nullity; an eventual new marriage would be invalid for this reason. Subsequently, the offspring born of this only apparent and legal union by the two putative spouses is considered legitimate, as if they had been born in a valid marriage. And finally, if it is possible to remove the obstacle which rendered their consent null, (a defect of consent of one of the spouses or both, or an impediment dispensable by the Church, or one that can in any case cease) the two putative spouses can, once the obstacle is removed, convalidate their marriage, sometimes even by just renewing the consent, this time validly, even without further external ceremonies (can. 1036 § 2). The similarities in the case we are examining should immediately strike the reader.

The elect of the Conclave must give his external assent to the election of his person to the pontificate, just as the spouses must externally express their consent to the marriage contract. Normally, the canonical statement of consent is sufficient, and no one questions it. Juridically, before the Church, the elect of the Conclave is normally considered the Supreme Pontiff, just as the two spouses are considered legitimately married. However, due to a defect in the consent or some canonical impediment, representing an obstacle to the consent having its effect and validity, it is possible that the marriage consent is null, before God and in the consciences of the spouses who were aware of it; in particular, if the intention of the contracting parties is in some way not related to the object of the marriage contract, but to something that alters its substance. Similarly, the elect of the Conclave can "spoil" his consent, placing an obstacle to the reception of the "being with" on the part of Christ, by not having the objective and habitual intention of realizing the good/end of the Church. It follows that, just as the putative spouses are not really married, so the "pope" materialiter is not truly and formally Pope, he is not the Authority, he is not "with Christ" in directing the Church. The putative spouses, however, are not found in the same condition as they found themselves before their exterior, though invalid, consent, expressed before the Church: for example, they cannot validly contract new marriages until the nullity of the previous bond is declared; their offspring are legitimate; in certain cases it is possible, by removing the obstacle, to render their consent and their marriage valid. Similarly, the elect of the Conclave who only exteriorly, and not truly, gave his consent to the election, is not in the same state as he was before the Conclave (when he was not the elect) and before the acceptance (when he was only the elect without yet having accepted). He is "putative" Pontiff, or "pope" materialiter; the See is occupied by him and cannot be occupied by anyone else unless the election is declared null by the Church. Some juridical acts indispensable for the life of the Church can have juridical effect (either in themselves, or by Christ's suppliance, as Head of the Church) [(26)]. And finally, in certain cases he can make his acceptance of the election valid provided that he removes the obstacle he previously placed by vitiating his consent (providing that it is by nature possible to remove it). Of course, analogies are only analogies (in which the differences between the objects are

Bergoglio kisses the hands of some Jews deported during World War II

greater than the similarities), but it must be admitted that this example is truly persuasive and easy to understand.

The intention for the elect of the Conclave to accept episcopal consecration. Canonists would search in vain in the Apostolic Constitutions on the election of the Pope for mention of this "condition" for the validity of the election; none of them mention it, not even Pius XII. Yet, Pius XII himself, in a speech to Catholic lay people, oftentimes quoted [(27)], had the opportunity to explain that if a lay person were elected to the Supreme Pontificate, he would immediately become the Supreme Pontiff, with universal jurisdiction, at the very moment of his acceptance of the election, even before receiving priestly ordination and episcopal consecration (let us remember this against those who write that the Thesis would be outdated today if one were to hypothesize that Ratzinger was not validly consecrated and Bergoglio validly ordained; see *Sodalitium* n. 63, pp 46 ff). However, Pius XII specified that in accepting the election, the said layman must necessarily have the intention to receive episcopal consecration (Pius XII did not say that he must receive consecration, but must have the intention of receiving episcopal consecration), because the Pope is the Bishop of Rome, and must be so, **normally**, both with regard to the power of jurisdiction and the power of orders. Being deprived of the power of orders does not deprive him of the Pontificate; **but to have an intention contrary** to the Pontificate (for example, having the intention that the Pontiff be a lay person and not a Bishop), vitiates his consent and therefore prevents the only apparently consenting elected person from formally being the Authority. Even more so, the habitual and objective intention of not wanting the good/end of the Church, that is, that for which he should be the Authority, vitiates the consent to the election and impedes the Communication of "being with" by Christ, which formally constitutes the Authority in the Church.

Conclusion: God cannot force a "subject" incapable of receiving the Communication of "being with" (and therefore receiving the Authority) to be able to receive it (for as long as there remains an obstacle rendering him incapable)

Someone will object that what has been said about the election of the Pope is not found in canon law (it would be better to say the Apostolic Constitutions regarding the election of the Pope, since canon law, understood as Code, does not treat the question) or in classical authors. As to law, we have already given the example taken from the speech by Pius XII to the lay congress. As for "classical" authors, let us point out once again that the completely new situation in which we find ourselves requires a theological approach different from that - for example - of the "hypotheses of a heretical Pope": Vidigal da Silveira himself [(28)] recognized this, being among the first to revive theological studies on the subject and he is still continually cited and plundered by his followers; theology and the history of theology are two different sciences (and theology consists at times at least in reflecting and not just repeating, as Father Guérard des Lauriers recalled, C.d.C., n. 1 p. 30). This is enough to refute, once again, philosophical and theological voluntarism [(29)].

Finally, we point out also that the first of positive laws, and of theological authority, is the metaphysics of being:

"Christ no longer exercises the Communication of 'being with' towards that 'subject' who, while occupying the Seat of Authority, does not satisfy the necessary and sufficient conditions to receive from Christ that which, *formaliter*, would constitute him as the Authority. 'Communication' is by nature an act common to the one who communicates and the one who receives. **God, who is 'He who is'** (Ex. 3, 14) **cannot make the laws of being not to be**. If it is not possible for the Communication to be received, whatever the reason, then it is not exercised. One must accept it or reject it" (p. 56).

Proof of the Thesis (non-probative arguments, inductive proof, deductive proofs)

Most so-called "sedevacantists" think they can demonstrate with certainty the vacancy of the Apostolic See with varying arguments; among the principle ones is the theological hypothesis of the "heretical Pope", or the one drawn from the Bull "*Cum ex apostolatus*" by Pope Paul IV, or finally by the measures against heretics provided for by the code of canon law (can. 188 4th and can. 2314

Paul VI promulgated the Bull "Cum apostolatus"

§ 1), which on the other hand take up, in large part, the aforementioned Carafian Bull.

The first issue of the *Cahiers de Cassiciacum* (pp. 76-87; see also pp. 22, 30, 36s) explains why these arguments, although "*impressive especially for their convergence*" (p. 36), are not conclusive with certainty, then referring to issues 3-4 for an in-depth examination of the different "pathologies of faith" (schism and heresy, which was to be followed by a study on modernism as a "pathology of faith"). Father B. Lucien subsequently exposed and refuted each of these arguments in detail [(30)].

Let us then recall what the inductive argument is - which concludes with certainty (although with that "probable certainty" which is proper to induction). Paul VI is not the Authority, is not the Pope *formaliter*, because he does not have the "being with" Jesus Christ, Head of the Church. And he does not have the "being with" Jesus Christ, Head of the Church, because he does not have the habitual and objective intention to realize the good/end of the Church, an intention that constitutes the *"sine qua non" condition* to be the Authority in the Church. Authority, whatever it may be, temporal or spiritual, is never an end in itself, or as they say today, *self-referential*. Authority is, by nature, aimed at the *common good* of the *society* that it must govern. In fact, a society composed of disparate members must be directed to **an** end by the Authority, and this end is the common good. "*Some want to reduce authority to the subject who is designated as the head, obscuring or forgetting its proper real relationship to the common good. But it must be recognized that such an 'authority' thus conceived does not possess the right to command, and is not capable of creating obligations in 'subordinates' (...) the doctrine admitted by all, according to which authority has the right to command and oblige its subordinates, necessarily supposes that authority is, in essence, essentially related to the realization of the common good*" (LUCIEN op. cit., pp. 38-39).

Authority achieves the common good through human acts, therefore voluntary. "This deliberate will to perform the act is what we call *objective and real (or effective) intention*. 'Objective' to distinguish it from the 'subjective' intention which concerns the **reason** for which the person acts. This 'subjective' intention can remain, partially or even totally, inaccessible to the external observer, while the 'objective' intention, which refers immediately to the act which is performed and not to the reasons for performing the act, can be the object of discernment by the external observer, if not absolutely in all cases, at least in the majority of them" (LUCIEN op. cit., p. 34). Therefore: OBJECTIVE intention, and not subjective: "what a man does, is what he wants, in reality: such is the norm of objective intention" (ibid.) [(31)]. Furthermore, just as society is a permanent reality in itself, so too the authority, which is an element inherent to its essence, must be a stable and permanent reality. The function that defines authority therefore involves a set of acts produced over time, converging towards the same common good. (…) This stable deliberate will (…) we designated by the name of habitual intention" (LUCIEN op. cit., p. 35).

Put simply (and therefore perhaps less precisely). Each society requires an authority. The authority is not an end in itself; it has the task of providing for the common good of the society. It provides the common good through voluntary acts, which in a convergent and habitual manner, and not rare and episodic, effectively realize the common good. An authority that de facto - really and efficaciously - realizes the common good of the society that it governs, has the right to the obedience of its subjects; an "authority" that habitually, and not in an episodic or rare way, does NOT realize the common good of the society that it must direct, that common good which is its very

reason for being, is NO LONGER formally the authority, and no longer has the right to the obedience and submission of the members of the society. And this is regardless of the subjective REASONS for which the "authority" acts in this way, which is not up to private individuals to judge and which may also be - subjectively - full of good intentions, *Deus scit*. What has been said applies to every authority, even the temporal authority of the State, and therefore it will also apply to spiritual authority: grace does not suppress nature, but perfects it. The authority of the Church, in fact, enjoys a divine assistance that temporal authority does not enjoy, rather it is constituted by the fact of 'being with' Jesus Christ, the Head of the Church: of carrying out one thing with Him, morally speaking: governing, sanctifying, and teaching the Church, and thus leading it to its ultimate end which is the glory of God and the realization of the 'mission' entrusted by the Father to Jesus Christ of the salvation of souls through the teaching of the revealed Truth, the celebration of the Sacrifice, the administration of the sacraments, and the practice of Christian life. Temporal authority – while nevertheless deriving its authority from God – does not enjoy the 'being with' promised by Christ to the Church, and can therefore possibly ensure a minimum of common good together with very serious vices, for which its subjects are authorized and required not to obey unjust laws: it is better to obey God than men. On the contrary, the Authority in the Church "is with" Jesus Christ, and Jesus Christ "is with" it, in a habitual and daily manner, for which it habitually and daily realizes the good/end of the Church, the Mission entrusted by the Father to Christ, and which Christ gives to the Church (As the Father has sent Me, so I send you: go, teach, baptize…). It is possible that for a specific act, with the exception of the extraordinary Magisterium, the Authority may present defects [(32)]; however it is not possible that the Authority who is one with Christ may not habitually ensure the Good of the Church. "What we are expounding is, on the other hand, an evident fact, namely that in the Church, Authority is divinely instituted, and that ultimately it is exercised, albeit indirectly, by Him who is the Truth. It is impossible that, **in the Church**, HABITUALLY, the Authority does not carry out the functions that are proper to the Authority. Such a hypothesis is contradictory, contrary to that principle of noncontradiction which has value not only in the natural order but in the order whose permanent principle is the Incarnate Word (see note 20 of the C.d.C.). If, therefore, the 'authority' habitually fails to carry out the functions that are proper to the Authority, it follows that the 'authority' **is not** the Authority; since, if the 'authority' were the Authority, it should, by virtue of the 'being with' promised to it, habitually carry out the functions that are proper to the Authority…". In fact, all so-called "traditionalists" (understood as Catholics who oppose Vatican II and the new liturgy), including Archbishop Lefebvre, have acted and act as if the 'authority' were not the Authority, since – from Paul VI onwards – the faithful and the Church were no longer assured of doctrine, the Mass, the sacraments, discipline, nor defense from heresy and heretics. "Ecône – Father Guérard noted – by its existence, concretely testifies to what we intelligibly affirm". Concluding however, 'prophetically' that "if Archbishop Lefebvre refuses to admit that the 'authority' is not the Authority, it will follow sooner or later inexorably that Ecône will be either emptied or amalgamated" [(33)].

Note how the inductive argument in question (the only one put forward by Father Guérard des Lauriers in the first typewritten version of the Thesis – not yet 'of Cassiciacum' – dated March 26, 1978) is in itself convincing, independent of all the (subsequent) discussions on the infallibility of the magisterium, and the diatribes relating to possible "accidental moments of weakness" (but not habitual) on the part of the Pope [(34)].

In the final version of the Thesis, published in n. 1 of the *Cahiers de Cassiciacum* (May 1979), a "Notice" was added as an introduction (dated 11 February 1979) in which another argument is developed which is based on the contradictory opposition between the magisterium of the Church on religious freedom (for example, but not only, in the encyclical *Quanta Cura* of Pope Pius IX) and that of the Conciliar Declaration *Dignitatis humanæ personæ* "promulgated" on December 7, 1965. This declaration should have been guaranteed, if not by the infallibility of the solemn magisterium of the Church to which a Council normally belongs, at least by the infallibility of the universal ordinary magisterium [(35)]. It concludes

that, at least beginning on December 7, 1965, Paul VI (no longer) enjoyed Authority, and was (no longer) Pope *formaliter*. This reasoning, which could be applied to numerous other Conciliar documents, is then completed by those reasonings which are based on the secondary object of the infallibility of the Church, which, as is well known, extends to the promulgation of universal laws, whether canonical or liturgical [(36)], as well as to the canonization of Saints.

Father Guérard des Lauriers points out the connection between the various arguments in an interview published in n. 13 of *Sodalitium* [(37)], when he explains that there are needs that precede the Communication of "being with", and others that, instead, follow it. The former are those of the natural order, but belong to the sphere of ontology (that is, of being): to receive the Communication of "being with" from Christ presupposes, as we have seen, the habitual and true intention to procure the good and the ends of the Church (an inductive argument); the latter are those that follow the Communication of "being with", and are of a supernatural order, of which the principal one is infallibility, both in the solemn magisterium and in the ordinary universal magisterium: this is what the deductive argument is about.

Conclusion

At the end of this commentary of ours (I hope not too inaccurate), we can recall some consequences of our thesis (or better: the thesis that we make our own).

And first of all, that the Church (the one Church founded by Christ; Catholic, Apostolic, Roman) currently finds itself in a "state of privation" of Authority [(38)]. The Apostolic See is however occupied by the elect of the Conclave - until a declaration to the contrary by the Authority of the Church - who is not an antipope (there not being, on the other hand, a legitimate Pope to oppose him). The said occupant finds himself in a state of "capital schism", a type of "schism" (not in the canonical sense of the term) proper to one who should be the visible "head" of the Church (without being so, due to the absence of the objective intention to govern the Church to its end) and in which those who declare themselves in "obedience" to him ("una cum") participate.

Saint Antonino, Bishop of Florence

In these circumstances, it is the duty of Catholics not to recognize an Authority who is in no way the Authority, which, among other things, implies that priests not celebrate "una cum", that the faithful not assist at Mass celebrated one with ("una cum") the current occupant of the Apostolic See.

For the continuity of the *missio*, the mission entrusted by the Father to Christ, and by Christ to the Church, (*As the Father has sent me, so I send you: go, teach, baptize…*) and particularly for the maintenance of the Sacrifice of the New Testament, the pure Oblation, and therefore the Priesthood, and for the administration of the Sacraments, the sources of grace, it is lawful (only in cases of grave necessity) to confer and receive episcopal consecration, naturally under the conditions required by the Church (to the extent possible) and only if the formal vacancy of the Apostolic See is recognized. For the re-establishment of the *Sessio* (*Sedebitis super sedes…* Mt 19, 28) it is necessary to pray, bear witness to the Truth and work so that those who occupy the Episcopal Sees or the Apostolic See itself condemn heresy and publicly profess the Catholic Faith, removing the obstacles preventing them from acting legitimately 'una cum Christo' for the good of the Church: the gates of Hell, in fact, will not prevail. May the Lord, the Head of the Church, come soon to her aid, through the mediation of Mary, His Immaculate Mother.

APPENDIX: THE TEXT OF ST. ANTONINUS

Eximii Doctoris BEATI ANTONINI ARCHIEPISCOPI FLORENTINI, ORDINIS PRÆDICATORUM, SUMMÆ SACRÆ THEOLOGIÆ, JURIS PONTIFICII, ET CÆSAREI, TERTIA PARS.

VENETIIS, APUD JUNTAS MDLXXXI.

TITULUS VIGESIMUS PRIMUS

§. 3. Utrum mortuo papa potestas ejus remaneat in collegio cardinalium? Respondet August. in di. 51. q. 3. Duobus modis potestas papæ remanet in collegio cardina lium ipso defuncto. Primo quantum ad ra dicem; comparatur enim collegium ad papam, sicut radix ad arborem vel ramum. Sicut autem potestas arboris vel rami qua floret et fructum producit remanet in radice, ipsa arbore vel ramo destructo, sic potestas papalis remanet in ecclesia, vel collegio ipso papa mortuo. In collegio qui dem tanquam in radice propinqua et in ec clesia prælatorum et aliorum fidelium tan quam in radice remota. Secundo talis potestas remanet in ecclesia et in collegio quantum ad illud, quod est in papatu materiale, quia papa mortuo potest collegium per electionem personam determinare ad papatum, ut sit talis vel talis. Unde sicut radix producit arborem mediante qua flores et fructum producit, sic collegium facit papam habentem jurisdictionem et administrationem ejus in ecclesia. Unde si nomine papatus intelligimus personæ electionem et determinationem, quod est quid materiale in papatu (ut dictum est) sic talis potestas remanet in collegio mortuo papa. Si vero nomine potestatis papalis intelligimus ejus auctoritatem et jurisdictionem, quod est quid formale, sic talis potestas nunquam moritur, quia semper remanet in Christo, qui resurgens a mortuis jam non moritur. Unde super illo verbo, data est mihi omnis potestas in cœlo et in terra, et ecce ego vobiscum sum omnibus diebus usque ad consum mationem seculi, Matthæi capite finali dicit Augustinus quod apostoli quibus Christus loquebatur non permansuri erant usque ad consummationem seculi, sed in persona omnium sequentium eos ipsis locutus est tanquam uni corpori ecclesiæ. Sed si nomine potestatis papalis intelligimus actualem administrationem, quod est quid materiale et formale in papatu, sic actualis administratio bene moritur mortuo papa, quia nec remanet in collegio actualis administratio potestatis papalis ipso mortuo, nisi inquantum per statutum prædecesso ris est eis commissum, nec remanet isto modo in Christo, quia de communi lege Christus post resurrectionem non est executus talem potestatem, nisi mediante papa; licet enim ipse sit ostium, Petrum tamen et successores suos constituit ostiarios suos, quibus mediantibus aperitur et clauditur janua intrandi ad ipsum.

Potestas ergo ecclesiæ non moritur mortuo papa quantum ad jurisdictionem, quod et quasi formale in papatu, sed remanet in Christo; nec moritur quantum ad personæ electionem et determinationem, quod est tanquam quid materiale, sed remanet in collegio cardinalium, sed moritur quntum ad actualem administrationem jurisdictionem ejus, quia mortuo papa ecclesia vacat, et privatur administratione talis potestatis. Nec obstat si dicatur Christi sacerdotium durare in æternum sicut Christus, ergo mortuo papa remanet potestas ejus, quia hoc est verum quantum ad id quod est formale in sacerdotio, sicut enim omnes sacerdotes non sunt nisi unus sacerdos, puta Christus quantum ad potestatem conficiendi, quia omnes conficiunt in persona Christi, sic omnes papæ non sunt nisi unus papa, puta Christus, quia omnes papæ recipiunt jurisdictionem et potestatem administrandi immediate a Deo, moritur tamen actualis administratio dictæ potestatis mortuo isto vel illo papa.

Footnotes

1) Our magazine has taken up the election of the Pope many times: for example in n. 55 December 2002) with an article precisely entitled *L'elezione del Papa* [*The Election of the Pope*]; then in n. 63 (April 2009), when we asked ourselves *Una valida consacrazione episcopale è necessa ria per essere Papa?* [*Is a valid episcopal consecration necessary to become Pope?*]; and in n. 56 (September 2003), responding to *Tradizione Cattolica* on the theme of sedevacantism.

2) "Se fosse stato Papa"[*"If he had been the Pope"*], Benedict XVI, with his resignation, would have ceased to be so. But since Benedict XVI was not - formally - the Pope, but only materially so, on February 28 2013 he did not cease to be the Pope (since he never was) but only to canonically be elected by the conclave, and occupier of the Apostolic See, which from that moment became absolutely vacant.

3) *Eximii Doctoris Beati Antonini Archiepiscopi Florentini, Ordinis Prædicatorum, Summæ Sacræ Theologiæ, juris pontificii et cæsarei (tertia pars, titulus XXI, § 3)*

4) This is Patricio Shaw, whom we thank.

5) Tommaso de Vio, called Cajetan (1468-1533),Dominican, general of the Order (1508), Cardinal(1517), wrote in 1511 his *De auctoritate Papæ et Concilii* (last edition in 1936, at the Angelicum in Rome). An extensive quotation from chapter XX in the *De papatu materiali* by Dr Donald J. Sanborn, published by our Centro Librario. John of Saint Thomas (1589-1644), Portuguese Dominican, deals with the question in his *Cursus Theologicus; Tractatus de auctoritate Summi Pontificis*, disp. II.

6) *"You are the Christ, you are the Son of the living God"* (Mt. 16, 16). Saint Peter, divinely assisted, confessed, on behalf of the whole Church, Faith in the Messiah (You are the Christ) and the divinity of Jesus (You are the Son of the living God). Note how Caiaphas, head of the Sanhedrin, will condemn Our Lord to death as a blasphemer for precisely the same reasons: "I adjure you by the living God, tell us if you are the Christ, the Son of God" (Mt. 26, 63). The Sanhedrin of the Jews therefore was is opposition to the Church, just as Peter was is opposition to Caiaphas, and as God the Father, who reveals to Peter the divinity of Jesus, is in opposition to the Father of Lies, for whom Caiaphas the Jews side (see Jn. 18,14).

7) See AGOSTINO PARAVICINI BAGLIANI, *Morte ed elezione del Papa. Norme, riti e conflitti. Il Medioevo.* Viella publisher, 2013, pp. 19 ss.

8) In the article in question - to which I refer - I recalled both the canonical provisions in force, and what is foreseen in extraordinary cases by theologians. In particular, I recalled how the Pope cannot be elected by the laity (pp. 21-23), nor even by Bishops without jurisdiction (pp. 20-21). As is well known, at least since 1179, only the cardinals have been the electors of the Pope. "*In this way* - I wrote - *the most ancient ecclesiastical tradition is basically maintained; which calls for a Bishop to be elected by his clergy and the surrounding Bishops. The Cardinals are in fact the main members of the Roman Clergy (deacons and priests), united with the Bishops of the neighboring dioceses, called suburbicarian (also Cardinals*)" (p. 23). Only in extraordinary cases (if, for example, there were no Cardinals) would the college of electors be sought in the universal Church itself, or in the General Council (imperfect, because it lacks a Pope) (p. 19) which includes the Ordinaries and not the titular bishops, or in any case those without jurisdiction (can. 223 of the Pius-Benedictine code) (p. 20).

9) This, at least, in the case in which the election was canonically valid. What are we to think of a canonically invalid or doubtful election (as could be due to a defect in the electors, a defect in the one elected, or a defect in the election)? In this case the person invalidly or doubtfully designated could not validly accept the election, if in the meantime the defect in the election itself had not been remedied; until, however, the invalid or doubtful election is declared as such by the one who has the right and duty to do so (that is, by the Church, and in particular, by the electoral college itself), the person so designated remains in a certain sense such, and therefore can still be considered the material occupant of the See.

10) *De comparatione…*, c. XX, cit. in SANBORN, *De papatu materiali,* Centro Librario Sodalitium, Verrua Savoia, 2002, pp. 98-101.

11) Ibidem, p. 101. It is evident to all, at least after the notorious renunciation of Celestine V, that the Pope can, with an act of will, renounce the papacy. Much more discussed is the point of the intervention of the electors, in the case of the heresy of the Pope as a private doctor, no longer to unite the papacy to such a person, but to separate the papacy from such a person. For Cajetan such intervention is possible and necessary *(Papa hæreticus deponendus est*: *the heretical Pope must be deposed*); for Bellarmine this is not possible, nor necessary, since *Papa hæreticus depositus est: the heretical Pope is deposed by the very fact, by God.* This does not exclude any intervention by the electoral body or the teaching Church, since it is up to it (Her) to ascertain both the heresy and the deposition.

12) To be even more precise, allow me to make a final clarification. In the current case the elect of the Conclave has outwardly accepted, but not really. The case is therefore situated as "halfway" between that of someone who accepts (really) and that of someone who has not yet accepted. Someone who accepts while placing an obstacle that conditions such an acceptance is, as we will see, pope materialiter, but his situation is partly different from that of someone who has not yet accepted.

13) M.-L. GUÉRARD DES LAURIERS o.p., *Le Siège Apostolique est-il vacant? (Lex orandi, Lex credendi)* in *Cahiers de Cassiciacum*, n. 1, May 1979. The first unedited version of the text was dated March 26, 1978.

14) This is a primordial definition, compared to the Bellarmine one taken from the catechism: "*The Church militant cannot be adequately defined as the group of the faithful subjected to the Pope. It is, primordially, the Mystical Body of Christ; it is composed of the members of Christ who are still pilgrims on this earth. Being subjected to the Pope is normally a necessary condition, on this earth, for being a member of Christ. But being a member of Christ is not CONSTITUTED by what is merely its condition. Being a member of Christ means receiving the communication of Life that proceeds from Christ*" (Fr. GUÉRARD DES LAURIERS, op. cit., p. 58).

15) I found a partly similar perspective – only with regard to this aspect, of course – in an article by Monsignor Antonio Livi regarding the controversy between Palmaro and Cascioli over the current occupant of the Apostolic See: "*It must be remembered, first of all, that for all of us Catholics, the main (and sometimes only) reason why we should be interested in the words and gestures of the Pope is because he is the head of the Church of Christ by the express will of Christ himself, as we know by faith. It is therefore the convinced adherence to the* ***dogma of the Mystical Body*** *that justifies unconditional obedience to the pastoral directives of the Pope and motivates affective and effective union with him, that devotion that made Saint Catherine of Siena say, in the fourteenth century, that the Pope is 'the sweet Christ on earth' (which did not prevent her from going to Avignon to reproach him for not residing in Rome). (…) What the Pope does and says in the exercise of the Petrine ministry must interest all the faithful (…) always and only for the sake of faith: because Christ himself wanted him as Pastor of the universal Church, that is, because in an eminent way he is truly the 'Vicar of Christ'. This means that the Pope, whoever he may be at a given moment in history – is not so much of interest as a human personality or as a 'private doctor', that is, as a simple theologian, but rather as the supreme guarantor of the divine truth entrusted to the Church by the only Teacher, who is Christ. In short (…), the Pope is of* ***relative*** *interest, that is, of* ***interest only in relation to Christ,*** *from whom he receives the authority to 'feed his sheep' in his Name; only in relation to Christ, whose Word he must guard, interpret and announce to the world, 'without adding or taking away anything'; only in relation to Christ, of whom the first Pope, Saint Peter, said that 'there has been no other name given to us under Heaven by which we can be saved'; (…)*" A.

LIVI, *Obbedienza al Papa, solo in relazione a Cristo* [*Obedience to the Pope, only in relation to Christ]*, in *La nuova bussola quotidiana*, January 18, 2014. What interested me was recalling that Authority in the Church is a relationship with Christ as the Head of the Church.

16) This communication – from Christ to the Authority – is, on the Authority's side, a "relation" to Christ. About the distinction of grace (*gratis data* or *gratum faciens*, both actual and habitual) the "being with" "is of the charism type" (*gratia gratis data*) "and not of the 'actual grace' type" (C.d.C., pp. 48-49).

17) The objective intention of procuring the good/end of the Church must be habitual, just as on the part of Christ, the 'being with' the Authority is habitual. When the Authority governs and teaches in action, and in particular when it exercises its infallible magisterium, the 'being with' is not only habitual, but actual.

8) Only in the Church. In fact, other human societies, even perfect ones, such as the State, are essentially natural, and not supernatural like the Church, and within them the Authority does not enjoy the "being with" on the part of Christ! We have already noted in *Sodalitium* (n. 62 p. 24-31) the grave error which can arise from the confusion between authority in the Church and authority in the State, when between the two societies there is only analogy, and not univocity, quoting precisely from the *Cahiers de Cassiciacum*, n. 1, pp. 90-99. This error is favored by a basic naturalism typical of certain non-Thomistic theological currents.

19) As regards offices and faculties during the Sede Vacante (those offices which cease and those that do not, which acts can be exercised and which cannot) see the Apostolic Constitution *Vacantis Apostolicæ Sedis* of Pius XII (December 8, 1945) published among the documents of the code of canon law: Titulus I. *De Sede Apostolica vacante* Capitolo I: *De potestate S. Collegii Cardinalium Sede Apostolica vacante;* Chapter III: *De nonnullis peculiaribus officiis, Sede Apostoli cavacante*; Chapter IV: *De Sacris Romanis Congrega tionibus et Tribunalibus eorumque facultatitibus Sede Apostolica vacante*.

20) A Council convened during the Sede Vacante is not an ecumenical council, but is defined as an "imperfect general council".

21) On the indefectibility of the Church, see what has already been written in *Sodalitium*, n. 56, pp. 20-21.

22) DON PIERO CANTONI, *Réflexions à propos d'une thèse récente sur la situation actuelle de l'Eglise* [*Reflections on a Recent Thesis concerning the Current Situation of the Church*], Ecône, May-June 1988; DON CURZIO NITOGLIA, *La Tesi di Cassicìacum: il Papato materiale. Per un dibattito sereno* [The Cassicìacum Thesis: the Material Papacy. For a Tranquil Debate], published on the author's website and the publisher Effedieffe. See also note 33 of this article.

23) Father Guérard offers various examples: the doctrine on collegiality of *Lumen Gentium* which was 'corrected' by the so-called '*nota prævia*' (reassuring words which remained a dead letter); the *Novus Ordo Missæ* corrected by the reassuring speeches of November 19 and 26, 1969 which have remained a dead letter; the words on the maintenance of Latin in the liturgy, denied by the facts; the words of *Humanæ vitæ*, whilst in fact Paul VI gave free rein to the denial of the encyclical by the episcopal conferences. Today, the situation, in words and in facts, is far more serious and clearer than it was then!

24) In note 36, Father Guérard specifies that, in order to be members of the Church, the Communication in question is normally that of divine Life, sanctifying grace, but which can temporarily be reduced to the Communication of Faith: "Whoever has Faith, even dead, remains a member of the Church". The analogy is taken up again, deepened and applied to the current situation of the Church on pages 50-51 and 56, which are also a wonderful summary of the treatise on grace. Father Guérard also explains – more deeply than I myself did in answering Father Paladino (F. RICOSSA, *Don Paladino and the "Cassiciacum Thesis". Response to the book: "Petrus es tu?"* pp 9-10 and footnote 19) – the relationship between divine Communication and human assent, both in the infusion of Grace (justification) and, analogically, in the Communication of Authority in the Church.

25) B. LUCIEN, *La situation actuelle de l'Autorité dans l'Église. La Thèse de Cassiciacum. [The current situation of Authority in the Church. The Thesis of Cassiciacum.] Documents de Catholicité* 1985, p. 61, note 69. H. BELMONT, *L'exercice quotidien de la Foi dans la crise de l'Église [The daily exercise of the Faith within the crisis of the Church]*, published by the author, Bordeaux 1984, p. 25.

26) This is a particularly important point. The main application, in my opinion, is found in the possibility that the 'cardinals' created by the 'papa materialiter' still retain it today so as to elect the Pope.

27) Address to the Second World Congress of the Lay Apostolate, October 5, 1957. The credit for having found this example goes again to Father Lucien, *op. cit.,* p. 59, note 65.

28) ARNALDO XAVIER VIDIGAL DA SILVEIRA, *La nouvelle messe de Paul VI: qu'en penser?] The New Mass of Paul VI: what to think of it?]* Diffusion de la Pensée Française, 1975, pp. 215-216, where the author hopes for new studies on the question of the "heretical Pope" that will lead to an end to the stagnation and doubts regarding the various hypotheses on the subject. After the publication of the Thesis of Father Guérard des Lauriers in the *Cahiers de Cassiciacum*, Father Georges Vinson, in his *Simple Lettre* wrote that the works of Father Guérard had realized and fulfilled the desires and wishes expressed by Vidigal da Silveira.

29) See *Cahiers de Cassiciacum*, n. 1, pp. 30-31, 76-77. Voluntarism, historicism and juridicism are three erroneous intellectual options connected to each other that have caused profound damage in philosophy and theology, and which are still today an obstacle, even for many otherwise well-intentioned minds, to understanding what the current situation of Authority in the Church really is.

30) B. LUCIEN, *op. cit.* Chapters VI and VII (pp. 63-92) are devoted to the subject of the "heretical pope"; chapter VIII (pp. 85-92) to the canonical argument; chapter IX (pp. 93-96) to the Bull of Paul IV. The volume, written under the supervision of Bishop Guérard des Lauriers, has not yet been translated into Italian.

31) See also C.d.C., n. 1, pp. 78 ff.

32) C.d.C., n. 1, p. 52, where, among other things, the controversial case of Pope Honorius is examined, about which Father Guérard concludes: *"The inadvertence, and even the flippancy of Honorius I, if it was truly such, was only occasional; it did not exclude the habitual intention of serving the Good-End entrusted to the Church. This lack, if there was one, did not deprive Honorius I of the Communication of 'being with' which, proceeding from Christ, constituted him Pope formaliter throughout his Pontificate. Instead the deficient behaviors of Paul VI are multiple and*

convergent. It is only this accumulation that permits, and unfortunately demands, the conclusion that the current occupant of the Apostolic See does not have the habitual intention of realizing the Good-End entrusted to the Church. Hence it follows that, unlike Honorius, he is not Pope formaliter" (C.d.C., n. 1, p. 53, note 43). Note how the proof of the Thesis maintains all its validity regardless of many arguments discussed in recent years, such as the theological hypothesis of the heretical Pope (the example of Honorius has been invoked, Father Guérard points out, both by the defenders and the accusers of Paul VI), or even the possibility or otherwise of errors not only in the ecclesiastical government but also in the texts of the magisterium of the Pope. That some pontiffs have governed the Church better than others, or differently from their predecessors, no one doubts or disputes; only, sometimes, historians judge the pontificate of one pontiff or another differently, they certainly being less infallible than the Pope! There has been much discussion regarding the possibility of errors in the authentic (official) magisterium of the Church (and therefore of its Head), as well as in ecclesiastical laws and discipline (liturgy, canon law, canonizations, approvals of religious orders), and regarding the extension of infallibility defined by the Vatican Council (DS 3074 as regards the solemn magisterium of the Pope, DS 3011 as regards the solemn or ordinary magisterium of the Church). Of those who defend the possibility of errors in the documents of the papal magisterium and in the liturgical texts of the Church, the undisputed 'Father' – sometimes cited, sometimes not, but always plundered first or second hand – is the Brazilian author Arnaldo Xavier Vidigal da Silveira (for example, in his book *'La messe de Paul VI, qu'en penser?'* and in the article *'Vi può essere errore nei documenti del Magistero? ['Can there be errors in the documents of the Magisterium?']* published by *Catolicismo* n. 223, July 1969, translated by *Cristianità*, n. 10, p. 11 March-April 1975, and finally most recently published by *Radio Spada*). Father Nitoglia, thus returning to the origins, and the historian Roberto De Mattei in his *'Apologia della Tradizione'*, a true indictment of almost all the Popes in history, have also recently referred to Vidigal da Silveira. We totally disagree with this 'fallibilistic' current (da Silveira cannot cite a single magisterial document to support his thesis); nevertheless we point out that even in this case the Thesis remains demonstratable, since it is based on a habitual, lasting, convergent absence of intention to effectively realize the good and the end of the Church, and not on episodic shortcomings – if there ever were any – which have not compromised the realization of the good and the end of the Church.

33) The reaction of the Society to the publication of the *Cahiers de Cassiciacum* was, at least in intellectual production, non-existent; in practice, it was a total break with Father Guérard. The only exception was Father Piero Cantoni, then a professor at the seminary of Ecône, whose objection to the Thesis was that if Christ had deprived not only the Pope, but all the bishops in communion with him, of the "being with" Him, the inadmissible hypothesis of a "Vacant Church" would be realized and the divine promise *"I will be with you until the end of time*" would not be realized. The objection is not a small one, even if it is not unsolvable (see for example *Sodalitium* n. 56, pp. 20-30 regarding the indefectibility of the Church). In an *ad hominem* argument, Father Guérard responded among other things (C.d.C. n. 6, May 1981, pp. 111-112, 116-117) that all those who opposed Vatican II and the liturgical reform were forced to admit that the Church today "is always with" Christ, but in a different way than it was before Vatican II. If Father Cantoni wished to be consistent, he had to deny this common position to all opponents of the conciliar doctrine and the new liturgy, and consequently leave the Society of Saint Pius X. Invariably, this is what Father Cantoni did, accepting the Council and the new liturgy in its entirety.

34) See Cahiers de Cassiciacum, n, 1, pp. 51-55.

35) Father Bernard Lucien then explored the various parts of this argument in depth in the following volumes: *L'infaillibilité du magistère ordinaire et universel de l'Eglise [The infallibility of the Ordinary and Universal Magisterium of the Church]*, Documents de Catholicité, Bruxelles, 1984; and *Grégoire XVI, Pie IX et Vatican II. Études sur la liberté religieuse dans la doctrine catholique [Gregory XVI, Pius IX and Vatican II. Studies on Religious Liberty in Catholic Doctrine]*, Forts dans la Foi, Tours, 1990. After having abandoned the Thesis (correctly expounded by him in *La Situation actuelle de l'Autorité dans l'Église. La Thèse de Cassiciacum*, 1985) in 1992, Father Lucien wrote further valuable studies on the magisterium, including *Les degrés d'autorité du Magistère [The Degrees of Authority of the Magisterium]*, La Nef, 2007, which are also useful for those who, like us, do not share the decision taken by the author in 1992. Numerous articles on the subject have been published on *Sodalitium* over the years, especially by Father Giuseppe Murro.

6) This does not mean, obviously, that the discipline or the liturgy of the Church is not reformable, or that every canon or law or liturgical rubric expresses a truth of faith. It does mean, however, that the Church, in her laws as in her worship, cannot approve or even permit anything harmful to faith or to Christian morality and life. If the liturgical reform (of the missal, of the pontifical, as well as the ritual of the sacraments) and the canonical reform came from the Church, and therefore from the Pope, we would be guaranteed of their sanctity and conformity with Christian faith and morality; there would be no reason to abstain from embracing said reforms, simply obeying the Authority. The various arguments, of course, imply and corroborate one another.

37) The interview was republished in the work *Il problema dell'Autorità e dell'Episcopato nella Chiesa [The problem of Authority in the Episcopate of the Church]*, Centro Librario Sodalitium, Verrua Savoia, 2005. The point in question is discussed on page 35.

38) This is the correct expression to describe the current situation of the Church. It seems less correct to explain the current situation with the category "eclipsed Catholic Church" and "Conciliar Church".

The Cathedra of Saint Peter

The Resignation of the Pope

Note to Issue n. 473 of *Chiesa viva*

Remembering the figure of Father Luigi Villa, founder and director of the magazine *Chiesa viva*, on the occasion of his death (November 2012), *Sodalitium* previously had the opportunity to clarify to its readers what, in our opinion, were the merits and defects, lights and shadows of the Brescian Catholic magazine founded way back in 1971.

After the death of Father Villa, unfortunately, the aspects of this magazine that we consider questionable have not diminished, but increased.

We are therefore truly shocked to read - in Issue n. 473 of July-August 2014 - an article signed by "A high prelate" entitled thus: *L'"antipapa" "sedicente Papa Francesco"!* [*The "Anti-Pope" "self-styled Pope Francis"!*]

According to the anonymous columnist, then, Jorge Mario Bergoglio would be a "self-styled Pope", or rather an "anti-pope": a bit of good news from *Chiesa viva*, which had never followed so-called sedevacantism, and had always recognized the legitimacy of the occupants of the Apostolic See after the Second Vatican Council.

But why, according to *Chiesa viva*, would the "self-styled Pope Francis" be an "anti-pope"?

Because - according to *Chiesa viva,* "*the resignation of His Holiness Benedict XVI is 'res nullius'* (sic) *and therefore the election of Cardinal Jorge Mario Bergoglio S.J. is not only illicit but null.*"

Setting aside the Latin blunders, this leads us to understand that those at *Chiesa viva* have not become sedevacantists, but rather they think that the legitimate Pontiff is "His Holiness" Benedict XVI (as if Joseph Ratzinger was not so much a modernist as Jorge Bergoglio).

But it gets worse. Why, according to *Chiesa viva*, would the resignation of Benedict XVI be invalid? Simply because *Chiesa viva* denies that a Pope can validly renounce the papacy. In support of this statement, the "high prelate" quoted no. 99 of the *Constituto de Sede Apostolica Vacante* promulgated by Pope Pius XII, where it is supposedly said that "*the Roman Pontiff CANNOT resign*". It is a shame that Constitution *Vacantis Apostolicae Sedis* no. 99 does not absolutely say what the - we believe - self-styled "high prelate" attributes to it: Pius XII limits himself to praying that the elect of the Conclave does not refuse the election, but accepts it, confiding in the help of God. Instead, the Code of Canon Law promulgated by Benedict XV, at Canon 221, stipulates: "*In the case of the renunciation of the Roman Pontiff, acceptance of the Cardinals or anyone else is not necessary for validity of the same renunciation.*" Thus, the Roman Pontiff can resign from the pontificate.

Consistent with this error, however, *Chiesa viva* denies the validity of the renunciation of the papacy by Saint Celestine V (falsely claiming that he was later barbarically killed) and denies the validity of the election of his successor, Boniface VIII in 1294, adopting the calumnies of Philip IV, King of France, and of the medieval heretics called *fraticelli* and *spirituali [Little brethren and Spiritual brethren]*.

If we then ask ourselves who is to gain from such bizarre and unfounded statements, and others of the same kind, the only possible answer is: the modernists. In fact, such statements unjustly cast discredit and ridicule on the defenders of the Tradition of the Church.

To the disoriented faithful, *Sodalitium* reminds them that – by his resignation – Joseph Ratzinger is no longer even the elect of the Conclave; that Jorge Bergoglio was elected in his place; and that Jorge Bergoglio, exactly like Joseph Ratzinger before him, cannot formally be Pope since, objectively and habitually, he does not have the intention of procuring the goal and realizing the good of the Church – therefore Jesus Christ Our Lord, Head of the Church, is not with him in vivifying and governing it.

In this critical article of ours there is no malice towards those who, like us, strive to love the Church and fight modernism; and we hope that all good Catholics remain united in charity and truth to continue the good fight (with a little more prudence).

Sodalitium

Esotericism

News from the Grand Orient (and environs)

Father Torquemada

Amendola and Napolitano

Interesting genealogies, from the Risorgimento to the present day, through the columns of the masonic Temples. Alfredo Capone's book on Giovanni Amendola (1882-1926) (Salerno publisher) did not go unnoticed, if only because the introduction was by the illustrious pen of the then President of the Italian Republic, Giorgio Napolitano. Napolitano is linked to Amendola not only by the fact that Giovanni's son, Giorgio Amendola (1907-1980), was Napolitano's teacher in the ranks of the Communist Party, but also by the fact that, like Giorgio Amendola, he had a liberal father initiated into Freemasonry. Here is what Luigi Pruneti and Aldo Alessandro Mola write about it, on Pruneti's website: «*"Was Giorgio Napolitano's father a Freemason?" This is the question raised in the margins of the recent book by Ferruccio Pinotti and Stefano Santachiara, 'I panni sporchi della sinistra' ['The left's dirty laundry'] (Chiarelettere), which has rekindled the gossip about the alleged Masonic initiation of the President of the Republic. Someone adds that, if Giorgio Napolitano is not listed as a 'brother' in any document, his father, Giovanni, certainly was, but do not specify how and when. Professor Luigi Pruneti, Grand Master of the Grand Lodge of Italy, spoke about it with Professor Aldo A. Mola, director of the Center for the History of*

Giorgio Amendola and Giorgio Napolitano

Interesting genealogies, from the Risorgimento to the present day, through the columns of the masonic Temples.

Freemasonry. The following emerged from their conversation». "Giorgio Napolitano's father, Giovanni, born on February 17, 1883, was initiated into the Freemasonry in the 'Giovanni Bovio' lodge of Naples on June 20, 1911, under the obedience of the Grand Orient of Italy (registration number 36,019)". "In addition to being a lawyer, Giovanni Napolitano (1883-1955) was a famous poet and an appreciated essayist. This should not surprise us at all. Giorgio Amendola's father, Giovanni, was also an active and quoted Freemason, albeit in fits and starts: more assiduously during the times of totalitarian persecution." "It should be added that in the Appendix to Malaparte, Vite e leggenda di Maurizio Serra [Malaparte, Life and Legend of Maurizio Serra] (pub. Marsilio, Acqui Storia Award 2013), Giorgio Napolitano recalls his youthful meetings in Capri with Curzio Malaparte, 'an almost declared communist'. Immediately after his landing in Naples (27 March 1944) – Napolitano recalls – Palmiro Togliatti 'rushed to see him'. Few know that Kurt Suckert ('Malaparte', in fact) was also initiated into the Grand Lodge of Italy after the victory of the fascist Big List in the elections of April 6, 1924 and a few days before the assassination of Giacomo Matteotti. He entered the 'National' lodge on May 28, 1924, directly under the obedience of the grand master Raoul Palermi (symmetrical to the equally famous 'Masonic Propaganda' lodge)". "The documentation – Pruneti and Mola conclude – demonstrates that a large part of our history has flowed between the columns of the temples as well, where many Italians of value were formed in the principles of freedom and tolerance. Rome, November 21, 2013."

The reader will forgive me for the long but well-documented quotation; and take note, reader, that both Napolitano and Amendola (the sons, not the fathers) belonged, in the PCI, to that current, called "migliorista" ["improver"], which came closest to the secular liberal or social democratic tradition (despite Amendola's responsibility in the

attack on Via Rasella) and which led to the end of the PCI [Italian Communist Party].

Returning to Giovanni Amendola, also a Neapolitan like the Napolitanos, he was the son of Pietro Amendola, with a Garibaldian past, and of Adelaide Aglietta, from a Mazzinian family: a worthy heir, therefore, of the Risorgimento tradition. At only fifteen years old he joined socialism, and then the director of the radical daily newspaper *La Capitale*, Edoardo Arbib (1840-1906, Garibaldian, senator, Israelite and Freemason), "an old comrade-in-arms and friend of his father" (Michele Magno, *Il Foglio*, December 21, 2013, p. IV) initiated him into the Theosophical Society, founded in 1875 by Helena Petrovna Blavatsky (who was in Mentana with Garibaldi). In the Roman Lodge of the Theosophical Society, Amendola frequented esotericists, Hindus, spiritualists, under the guidance of Isabel Cooper Oakley, successor to the feminist theosophist Annie Besant; among his friends was Baroness Emmelina Sonnino De Renzis, sister of Sidney Sonnino and disciple of Rudolf Steiner. Amendola frequented the Capitoline Theosophical Society from 1900 to 1905, but his break with the Theosophists did not entail a break with the esoteric world, since the same year he was initiated into the Freemasonry of Palazzo Giustiniani of the Orient of Rome ('Giandomenico Romagnosi' lodge). Meanwhile, in theosophical circles he had met the Tolstoyan vegetarian Eva Kuhn, whom he married under a Waldensian rite in 1906. Protestantism, Freemasonry, Occultism, Socialism: "tout se tient". And, to confirm Amendola's religious but heterodox impulses, here we find his adherence to modernism, with his collaboration with Alessandro Casati in the *Rinnovamento* magazine. For Amendola, modernism represented *"religious democracy (...). The (Mazzini) summary formula, 'God and people', essentially contains the Catholic doctrine of modernism."* Amendola's Masonic experience ended in 1908 with his "assonnamento" [go into sleep]. According to Vittorio Vanni, Amendola probably continued his esoteric interests in the Italian Philosophical Rite of Arturo Reghini (1878-1946), former associate and later adversary of Julius Evola. Amendola's subsequent parliamentary career, in the liberal quota, his anti-fascism, and his death following a squad attack [by Blackshirts, transl.], are well known. At his death, he was attended by his son Giorgio, Pavlova, and Ruini: namely Meuccio

Cardinal Silvio Oddi (right)

Ruini, a well-known political figure (socialist, radical, then in Amendola's *National Union*, president of the Senate in 1953) and a distinguished member of Italian Freemasonry (Rienzi Lodge of Rome, 5 May 1901).

Silvio Oddi

Cardinal Silvio Oddi, having died June 29, 2001, cannot defend himself or provide an explanation. But if the letter published (and reproduced on pages 507-510) by Giacomo Galeazzi and Feruccio Pinotti in their *Vaticano massone* (Piemme, Milan, 2013), a sleazy journalistic-scandalous book, is authentic, Cardinal Oddi - if he were alive - would have to provide plenty of explanations. It is a letter signed by Cardinal Oddi and the then Grand Master of Freemasonry, Virgilio Gaito, and addressed to John Paul II, with the aim of obtaining reconciliation between the Church and Freemasonry, of which it makes a brazen apology. The letter, undated (but dating back to 1999-2001) which broadly repeats a previous letter to John Paul II by Gaito alone (see for the circumstances of the letter, the interview with Gaito in the aforementioned book, pp. 491-492; see also pp. 46-50) could, at first glance, surprise a naive reader. In fact, Cardinal Oddi is known for the sympathy he showed towards Archbishop Lefebvre and the Society of Saint Pius X (notoriously opposed to Freemasonry), as well as towards the circles of the TFP and *Alleanza Cattolica*. But the sympathy of Cardinal Oddi for Freemasonry is less surprising, if one remembers the Piacenza prelate's past. He was in fact the secretary to Bishop Roncalli at the nunciature in Paris from 1946 to 1949. We have already had an opportunity to mention Nuncio Roncalli's Masonic acquaintance with Baron Marsaudon, a "Catholic" Freemason of the Order of Malta (see *Sodalitium*

nn. 27, 28, 42, 60), acquaintance frequently confirmed, approved, and defended by another of Roncalli's secretaries from 1947 to 1951, Archbishop Bruno Heim (1911-2003) (see the debate between Archbishop Heim and Doctor C. A. Agnoli in *Controrivoluzione*, Issue nn. 67-68, July 2000, pp. 28-29). Even Archbishop Heim, close to the English Royal family and a heraldry enthusiast, might be mistaken for a "conservative" prelate, as Cardinal Oddi certainly was, attached to Opus Dei and politically close to Silvio Berlusconi. Both Oddi and Heim remained always close to their old friend Nunzio Roncalli: it was Cardinal Roncalli who consecrated Oddi bishop in 1953, with the Cardinalate title of Mesembria, which had previously belonged to Roncalli and which, after Oddi, would pass on to John XXIII's secretary, Loris Capovilla. It is a pity that Cardinal Oddi is no longer with us and cannot tell us more details about the climate that reigned at the Nunciature in Paris during the time of the new conciliar "saint", Angelo Giuseppe Roncalli…

Among the "Ecclesia Dei" catholics

Mass "in the extraordinary rite" and communion with the "Ordinary" of the place is the recipe for ""Ecclesia Dei" or "Summorum Pontificum" Catholics. Even within this circle, there is no lack here and there of esoteric infiltrations. In the "*Centre Saint-Paul*" of Paris, for example, directed by a priest of the Institute of the Good Shepherd, a certain Valérie Maillot held, on March 7 and 8, 2014, courses (for a fee) of "Initiation to the Enneagram". It was the esotericist Pyotr Uspenskjj (see the article on Ezra Pound in this issue) who popularized the Enneagram method in his *Frammenti di un insegnamento sconosciuto* [*Fragments of an unknown teaching*], in the wake of his master, Georges Gurdjieff (1872-1949). The Masonic publisher Atanòr released the "Studi sull'Enneagramma" ["*Studies on the Enneagram*"] by J. Bennet in Italian. During the crisis of the 60s, in Christian circles, the Jesuits in the United States began to spread the Enneagram, thus adulterating the spiritual life of Catholics. On Maillot's website, an article by Jesuit Father Badenhauser tries to justify the practice of the Enneagram despite its esotericist origins (Gurdjieff, Uspenskjj) and its Chaldean, Pythagorean, neo-Platonic, Cabalistic origins (in other words for those who know a little about these things, the entire 'world' of the esotericists and Freemasons).

In 2013, at the Church of the Misericordia in Turin, where the "extraordinary rite" is celebrated, the Archconfraternity of the Misericordia and the ARS collaborated on a series of meetings on the theme: "Woman and Sacred", which concluded with a concert on October 1 in the church of the Archconfraternity. Music and recitations were provided for the public - texts by Catholic authors such as Saint Theresa of Avila and Saint Hildegard all together with those by heretics such as Margherita Porete, by Simone Weil, and from the non-Christian tradition (Sufism, Tibetan Buddhism, Taoism). ARS stands for the *Associazione Ricerche Spirituali* [*Association for Spiritual Research*] of Turin. The President of the Association is Maurizio Barracano, who we are not surprised to find as an esteemed teacher at the first National Conference of Alchemical Studies held on October 25, 2008 in the castle at Pavone (Ivrea) on the initiative of the Grand Orient of Italy (see *Erasmo*, the magazine of the Grand Orient of Italy, n. 19-20, November 15-30, 2008, p. 5).

Great news: Franco Cardini is a layman!

Unbelievable! Prof. Franco Cardini, it seems, is a layman. The official website of the Grand Orient of Italy gives us the unexpected news in the following press release of October 8, 2013 entitled *"Onorificenza 'Galileo Galilei' a Franco Cardini"* [*The "'Galileo Galilei' Award goes to Franco Cardini"*]: *"Grand Master, Gustavo Raffi, has awarded the 'Galileo Galilei' to Prof. Franco Cardini. The prestigious honor was awarded at the end of the presentation of the book 'Metamorfosi del Graal', by Francesco Zambon, which was held on Oct. 7 at Il Vascello theatre, in Rome, organized by the Librarian Service of the Grand Orient"*.

Here is the reason for the recognition awarded to the historian, accepted by him in attending the ceremony:

"*Memory is the root by which one lives the present and builds the future. Franco Cardini has created bridges in meeting differences, making known with in-depth studies the profound history of those Cathedrals of stone and wisdom that in the Middle Ages saw Man struggle in search of meaning. An international academic and master of thought for many young scholars, he helped us discover the relevance of the Middle ages, the spirit of the Knights, the Templars' dream of a*

Franco Cardini

religious peace between East and West, Christianity and Islam. Because nothing is closer to our current sensibility than the medieval spirit. ***The Grand Orient of Italy is honored to point to him as an example of rigorous study and historical truth.*** *Passion and reason make Cardini an authentic interpreter of the Middle Ages, a safe comparison for every conscience that wants to build on culture and dialogue to break down the walls of intolerance and hatred.*

For us, a traveling companion who ties himself to the chain of men of doubt*, to build further encounters and make room for peace.*

The award Galileo Galilei was instituted in 1995 by the Grand Orient of Italy, as a recognition for non-Masons who have ***distinguished themselves 'for their commitment to the search for truth and justice, in the implementation and defense of Masonic principals and ideals****, in the pursuit of values aimed at the realization of a better Humanity free from prejudice.'*

It is divided into two classes: Sun and Moon. Among the personalities who have been awarded the honor are Ytzhak Rabin and Yasser Arafat, Tenzin Gyatso - XIV Dalai Lama - and Nelson Mandela, Salvatore Accardo and Aldo Masullo".

It therefore seems clear that Professor Cardini is not a Freemason, but is only a "travelling companion" of the Freemasons "who ties himself to the chain of men of doubt" "in the implementation and defence of Masonic principles and ideals". In particular, Professor Cardini seems to be a "traveling companion" of the Raffi family (the former Grand Master of Freemasonry, who awarded Cardini the *Galileo* prize). Franco Cardini wrote the preface to a work by Grand Master Michele Raffi's son, who unfortunately committed suicide in 2013, *"Apologia dei Cavalieri Templari"* [*Apology of the Knights Templar*] (pub. by *Mursia*, but also *Il Cerchio*). The proceeds of the book go to the *Asili Notturni*; a charity managed by Italian Freemasonry.

P.S. Responding polemically to Gnocchi and Palmaro (*Questo Papa non ci piace* [*We don't like this Pope*]), Cardini wrote an article in the daily *Europa* (October 18, 2013) entitled *Io sto con Bergoglio, Monsieur Tartuffe no* [*I am for Bergoglio, Monsieur Tartuffe is not*]. Should it surprise us that Cardini himself is with Bergoglio? But the dilemma is badly posed: we should not ask ourselves whether we like the Pope or not, but whether Bergoglio can be Pope or not.

The Republic of the Grand Orient

This is how Henri Coston called the French "Third Republic": the "Republic of the Grand Orient", so inseparably linked were State, Government and Freemasonry. The same can be said of successive Republics, up to the current one. In this regard we recommend the volume by Emmanuel Ratier, *Le vrai visage de Manuel Valls* (pub. Facta, 2014) dedicated to the irresistible rise of Manuel Valls, current head of the French government, initiated in 1989 into the Grand Orient of France by Jean-Pierre Antebi, among other things treasurer of the LICRA (International League against Racism and Anti-Semitism) in a Lodge whose name means: Ni Maîtres, ni Dieux (neither masters, nor Gods). His political godfathers: Stéphane Fouks, of the Crif, and Alain Bauer, former Grand Master of the Grand Orient of France. To complete the picture, see the incredible

Manuel Valls (in the synagogue)

(or all too credible) statement by president Hollande: "If – as is my case – one believes in the Republic, at a certain point one must pass through Freemasonry" (numerous videos can be found at the following address: **http://www.losai.eu/hollande-dichiarazioniincredibili-massoneria-video/**).

Ezra Pound and Theosophy

Father Francesco Ricossa

One look is enough. The noble figure of the poet Ezra Pound commands respect from those who gaze upon his features. His chains deserve even more respect. The poet who sang of the beauty of Italy in the Middle ages and the Renaissance, and who condemned usury, the man who remained faithful even though he knew he was going to meet human defeat, cannot but arouse instinctive admiration.

For this very reason I thought it my duty to put Catholics faithful to tradition on guard, so that respect for the man does not turn into an adherence to Ezra Pound's thinking.

The Catholic militant must be Catholic: neither liberal, nor socialist. And if some - in economic matters - are tempted by principles of liberalism, others are unable to avoid the errors of socialism, even when they delude themselves into following a "third way" which is not, however, the one indicated by the magisterium of the Church (which is not a third way, but occurs well before the other two). Among these, there are many who refer explicitly or implicitly, directly or indirectly, to the thoughts or the name of Ezra Pound. It is not my intention in this setting to examine this thinking. I limit myself exclusively to inform our readers of the environment from which this thinking found its cultural origins, in such a way that by examining the source one can better value the stream from which, according to some, we should drink.

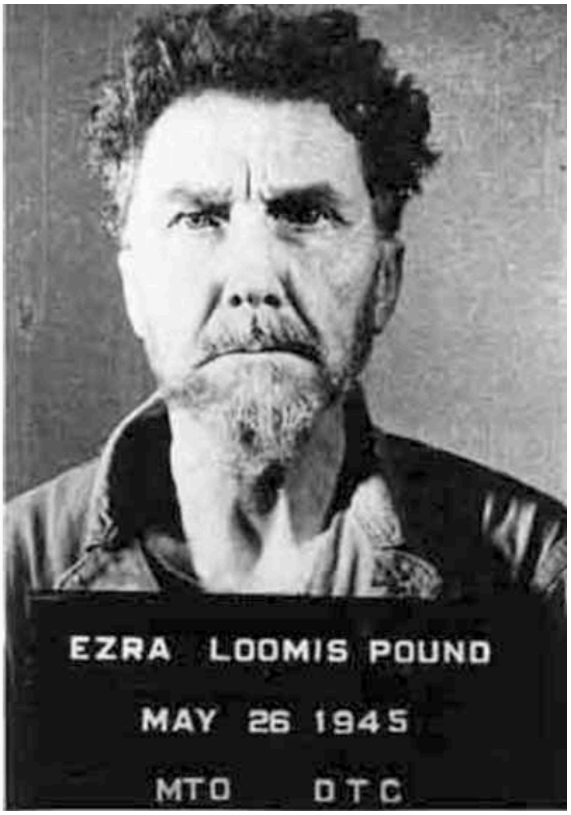
To this end, I take as a guide the volume by Luca Gallese, *Le origini del Fascismo di Ezra Pound* [*The Origins of Ezra Pound's Fascism*] (pub. Ares, Milan, 2005), which can be complemented by *Il Dio di Ezra Pound. Cattolicesimo & religioni del mistero* [*The God of Ezra Pound. Catholicism and Mystery religions*] (pub. Ares, Milan, 2011), by Andrea Colombo.

The noble figure of the poet Ezra Pound commands respect from those who gaze upon his features. Even more deserving of respect are his chains; and the man who remained faithful despite knowing that he was going to meet human defeat, cannot but arouse instinctive admiration.
It is fitting, however, to put Catholics on guard, so that their respect for the man does not turn into an adherence to Ezra Pound's thinking.

The publishing house Ares is, as it calls itself, "close to *Opus Dei*", and has a "Poundian" column. And the authors are both admirers of Ezra Pound, so much so that Gallese's volume is honored by a preface by Giano Accame, and that of Colombo by an introduction by Mary de Rachewiltz, the poet's daughter. What emerges from the two volumes cited, particularly from that of Gallese, does not, therefore, come from sources hostile to Catholicism, nor from sources hostile to Pound. Yet, the cultural debt that Pound has towards the Theosophical movement of Colonel Olcott and Madame Blavatski, and thus towards the Masonic and occult world, is clear. Hence the title of our article.

Pound's religion

Ezra Pound was never a Catholic. Born in the United States on October 30, 1885 from a Protestant family ("*a pioneer lineage, Puritan and Quaker*" Colombo, p. 17), mother a Presbyterian, father a Quaker, for social reasons active in the Baptist church (p. 127), Pound died in Venice in November 1972 without adhering to any religious confession, even if he considered himself a Confucian. His daughter testified: "*I never saw him make the sign of the Cross*" (Colombo, p. 121). Colombo's book insists on many points of



contact between Pound and Catholicism, but despite all his efforts he had to conclude: "in *considering the hypothesis of a 'Catholic' Pound, it must be specified that the poet was attracted more by the aesthetic, philosophical and social political elements of Christianity, than by the religious message itself*" (p. 119).

Pound in England

It is in the period that Pound passed in England - from 1908 to 1920 - on which Gallesi concentrates his research. It is there, in the environment of *The New Age* magazine that Pound attaches himself to the economic theories of the *guild socialism* of the director A. R. Orage, and then to the *Social credit* of Major C. H. Douglas. Pound himself recognized in the thoughts of Proudhon, Orage and Douglas the currents that contributed most to his education (Gallesi, p. 28). Pound arrived in London in 1908 with letters of presentation "*furnished to him by his friend Katherine Ruth Heyman, pianist and passionate occultist*" and wanted to meet the one he considered the greatest living poet, William Butler Yeats, as happened the following year (p. 29). Demetres Tryphonopoulos (*Pound e l'occulto. Le radici esoteriche dei Cantos [Pound and the Occult. The Esoteric Roots of the Cantos*] Mediterranee, 1998) traces (pp. 83 ff) Pound's interest in the occult from 1903-1904, when the young poet met his "Beatrice" in the very person of the musician Katherine Ruth Heyman (1874-1944), daughter of the Jewish violinist Arnold Heyman and a Christian mother. Heyman (daughter) was a theosophist, astrologer, occultist, passionate about Zen and I Ching, as well as "a high priestess of Scriabin's cult", that is, Russian composer Alexandr Scriabin (1872-1915), another follower of Madame Blavatski's theories. Already in the USA, therefore, Pound became passionate about a world that he later frequented closely in London.

Yeats and the two Shakespears

Pound wanted to meet William Butler Yeats (1865-1939): but Yeats was not only the "*greatest living poet*" and future Nobel prize winner, singer of Irish nationalism and Celtic myths. Yeats, who in 1888 had joined the Theosophical Society, was also, at least since 1890, an adept of the Hermetic Order of the Golden Dawn where in 1898 the magician Aleister Crowley was initiated. In 1900, Yeats was *Magister Templi* of the Golden Dawn with the initiation name of *Frater D.E.D.I.* (Daemon est Deus Inversus): quite an agenda! For Pound, Yeats was no superficial or passing acquaintance. Pound was introduced to Yeats by Olivia Shakespear (1863-1938, née Tucker) who had been Yeats' lover and who for Pound was "the most fascinating woman in London". Olivia was also an occultist initiated into the Golden Dawn, and would become Pound's mother-in-law, as the young American married her daughter Dorothy (also passionate about palmistry and astrology). After their meeting in England in 1909, Yeats and Pound increasingly formed a partnership that culminated in the years 1913-1916, during which the two poets lived together at Stone Cottage. We know that Pound did not share Yeats' theurgic practices; but it is difficult to imagine that such close proximity did not have a profound influence on Pound.

The two Bergsons

With Moina Bergson, sister of the more famous philosopher Henri Bergson, we remain in

Olivia Shakespear

Moina Bergson

the environment of the Golden Dawn; thus in the very heart of that magical and esoteric society. Mina Bergson (1865-1928), known as Moina, was initiated into the Golden Dawn in 1888 and married one of its founders, the Rosicrucian Freemason Samuel Liddell "McGregor" Mathers (1854-1918) in 1890, becoming Moina Mathers. Moina was an artist and an actress, but also a sorceress, to the point that she was suspected of casting spells *ad mortem* against colleagues. More prosaically, she dressed up as a priestess of Isis for the Egyptian masses of her husband, the author of the work *The Kabbalah Unveiled*. Moina and her philosopher brother belonged to the Polish Jewish Bereksohn family (before the surname was transformed into Bergson). Apparently, there is nothing in common between the life of the sister and that of her brother Henri Bergson (1859-1941), the austere philosopher of "creative evolution" and "vital impulse" who declared his conversion to Catholicism (in a modernist version) renouncing his baptism only out of solidarity with his persecuted people. Yet Gallesi (pp. 31-34) sees something in common in this. And also with Pound: since it is their mutual friend Ernest Hulme (1883-1917) - common to Bergson and Pound - who introduces Pound to the magazine *New Age*, introduces him to Orage, and who inspires the name of his literary movement, *Imagism*. Hulme is a Bergsonian, and the theories of the French philosopher "*were very fashionable in intellectual, radical and esoteric environments at that time. (...) And again, according to G.D. H. Cole, we owe to Bergsonian philosophy the inspiration for the rise and spread of feminism, trade unionism, industrial unionism and guild socialism.*" Pound and Hulme frequented the *Quest Society* of G. R. S. Mead (1863-1933), also an occultist, a passionate student of gnosticism, neoplatonism and hermetism, and from 1884 a member of the *Theosophical Society*.

William Butler Yeats

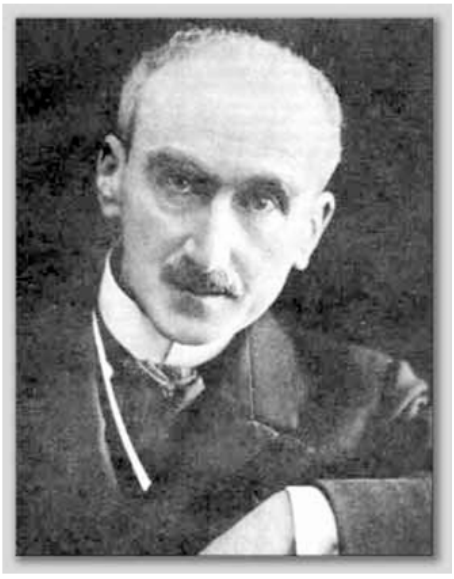
Mead left the *Theosophical Society*, but not for its theories, rather to found the Quest Society, which brought together, among others, two Nobel Prize winners, Tagore and Yeats, and the well-known kabbalist Gershom Scholem (p. 36). In his review of a lecture by Hulme to the Quest Society, Pound writes: "*The introduction of spirits, tribal deities, fetishes, etc. into the arts is therefore a happy omen…We turn back, we artists, to the powers of the air, the spirits who were our allies, to the spirits of our ancestors. It is through them that we have ruled and will rule again (...). Modern civilization has bred a race with rabbit brains, and we, who are the heirs of the sorcerers and the voodoo, we artists who have long been despised, are about to take power*" (pp. 36-37).

A. R. Orage and "Guild Socialism"

Ezra Pound's economic thought is indebted to Orage's "Guild Socialism" and Douglas' "Social Credit". The platform of these theories was the newspaper *The New Age*. Let's try to uncover more, starting with Alfred Richard Orage (1873-1934). In 1894 he became a socialist, joining the Independent Labour Party. In 1896 he married Jeanne Walzer, thanks to whom he joined the Leeds Lodge of the *Theosophical Society* and became interested in Hindu spirituality: the epic poem Mahabharata became for him "*one of the fundamental texts - together with the work of Plato and Nietzsche - of his entire life*" (Gallesi, p. 117). In the same years he became friends with A. J. Penty († 1937) and Holbroock Jackson, also theosophists and socialists. The three founded the *Leeds Art Club*, which simultaneously hosted the *Fabian Society* and the *Theosophical Society* (p.

77). It was Jackson who introduced Orage to Nietzsche's thought, while Penty dreamed of a return to the medieval Guilds and corporations, which interested the Theosophists (and the Freemasons, who claimed to be heirs of the ancient corporations) (pp. 7 and 118). In 1906, in London, Penty and Orage founded the *Guild Restoration League* and in 1907, Orage along with Jackson, founded the *Fabian Arts Group*. It is the moment when the two Nietzscheans, Jackson and Orage, took over the socialist newspaper *The New Age*. The financiers were the writer George Bernard Shaw and the banker Lewis Fallace, also affiliated with the *Theosophical Society*. And not only Pound, but other theosophists collaborated, such as Florence Farr (1860-1917, a follower of the *Golden Dawn* from 1890 following Yeats), P. D. Ouspensky (correspondent from Russia and disciple of Gurdjieff from 1915), L. Haden Guest, "Beatrice Hastings" (Emily Haig 1879-1943), lover of Modigliani and of Katherine Mansfield, but also of Orage, whose black magic practices she would afterward denounce (pp. 128-129) along with his dependence on Aleister Crowley. Katherine Mansfield herself wrote in *The New Age*: for her, Orage was the one who "*taught her to write and think*" and "*showed her what had to be done and what had to be avoided*" (p. 161). Mansfield, also a famous writer, knew Crowley - experimenting with his drugs - as attested by John Symonds (Aleister Crowley. *La Bestia 666*, pub. Medierranee, p. 258), but, most of all, she followed the sorcerer Gurdjieff, and died in 1928 at the Priory of Avon, near Fontainebleau, home of

Henri Bergson



her *Institute for the Harmonious Development of Man* in 1928. Orage too, after his experience with *The New Age*, became a long-standing and enthusiastic disciple of Gurdjieff (1872-1949), whom he met through the aforementioned Piotr D. Ouspensky (see *Paul Beekman Taylor, Gurdjieff and Orage, Brothers in Elysium*, pub. Mediterranee), moving specifically for this reason to France. "Pound had a good opinion of Gurdjieff, who would become Orage's spiritual master" (p. 129). Gianfranco De Turris, in the Italian introduction to Taylor's book (p. 10), writes: "*Orage, through Major Douglas's theories of Social Credit, was a sort of hinge between Pound's economic ideas and Gurdjieff's esotericism. (...) Taylor shows how in that intellectual environment the search for an economic 'third way' and the propensity for esotericism were widespread...*". It is no coincidence that even today, journalist and essayist Maurizio Blondet, who updates Pound's thought, does not hide the role of Ouspensky and Gurdjieff's writings in his "conversion" (*Gurgjieff and the Moon*). Thus, from Theosophy to Gurdjieff, Orage's entire life and thought passed under the star of esotericism and occultism. Pound contributed to Orage's magazine, *The New Age*, for ten years, from 1911 to 1921, publishing nearly 300 articles (p. 159).

C. H. Douglas and Social Credit

Clifford Hugh Douglas (1879-1952) is the main exponent of the economic theories of "Social Credit", which were made public for the first time in 1919, in A. R. Orage's magazine, *The New Age*. Both Orage and Pound adhered to the economic theories of Major Douglas, which Pound will recall several times in *The Cantos*. But in the figure of Douglas, did they see and admire only the economist, or rather the "*religious and political reformer*" (p. 246)? Major Douglas was also an occultist. Demetres Tryphonopoulos writes in *Pound and the Occult. The Esoteric Roots of the Cantos* (pub. Mediterranee, 1998, introduction by Luca Gallesi): "*Even if Pound was not interested, someone else, whose name is closely linked to that of Pound and Orage, was attracted by Mitrinovic's form of occultism. I am referring to Major Douglas. When, in the early 1930s, Mitrinovic founded the New Britain movement ('committed to*

Clifford Hugh Douglas

a functional society, guilds, social credit, a welfare system, a European federation, Rudolph Steiner's triple Commonwealth, and a restoration of Christianity') Major Douglas was one of the people involved" (p. 123, note 99). The reference is to the Bosnian esotericist Demetrio Mitrinovic (1887-1953), also, among other things, a contributor to *The New Age*.

The *Theosophical Society*

At this point, for those who have no idea what the *Theosophical Society* is, which we have seen appear everywhere in the circles frequented by Pound, it is inevitable to say a few words about it. The *Theosophical Society* was founded in New York in 1875 by 17 founding members, all linked in some way to Freemasonry and esoteric studies. Among them were two Americans, the first president of the *Society*, Colonel Henri Steel Olcott (1832-1907) and William Quan Judge (1851-1896), and the Russian noblewoman Helena Petrovna von Hahn, known – from her husband's name – as Madame Blavatsky (1831-1891). In 1891, Blavatsky was succeeded at the helm of the esoteric section by the Englishwoman Annie Besant (1847-1933), who, upon Olcott's death, became the second president of the *Society*. The "popess" of the Theosophists, Annie Besant, had been a member of the *Fabian Society*, and is one of the main exponents of the feminist movement. The president of the German section, Rudolf Steiner (1861-1925), founder of Anthroposophy, separated from the *Theosophical Society*. The name Theosophy refers to neo-Platonic philosophy and Gnosticism, as well as to the ancient mystery religions; but from the beginning it oriented itself towards oriental religions, spreading the mania for India and Tibet. Olcott and Blavatsky called themselves Buddhists but, as Besant recalls, "*The bond of union between the members of the Theosophical Society is not a common belief, but a common search for truth*" (it seems like the

The Theosophist Madame Blavatsky

program for the Ratzingeran meeting in Assisi, "the pilgrims of truth"!). Important in Theosophy are the role of the female and the Anglo-Indian imprint. The basic idea is that of the esoteric unity of all religions, which is the prerogative of the initiates. This, at least, is what is on the surface. The reality can be found, for example, in these words of Blavatsky: "*The great Deceiver*" is not the "*much-slandered Satan*" but *"the anthropomorphized Demiurge, the Creator of Heaven and Earth*" (citation by Roberto Hack – theosophist and father of Margherita Hack – *Le origini del movimento Teosofico*, Trieste, 1971, pp. 216-217).

Theosophy, Fascism and Antifascism

Ezra Pound's adherence to fascism follows his frequenting theosophical circles. At first glance, it might seem contradictory for someone who frequented esoteric circles so closely, to support Fascism.

Mussolini, in fact, early on supported the incompatibility between membership in Freemasonry and the Socialist Party. Later on, in 1923, the Grand Council of Fascism, under pressure from the Nationalists, decreed the incompatibility between membership in Freemasonry and that of the Fascist Party. In 1925, the law on Associations (which prohibited secret societies) led to the dissolution of the two main Masonic obediences: that of the Palazzo Giustiniani, which organized anti-fascism abroad, especially in France, and that of the Piazza del Gesù (which declared that Fascism, in achieving its goals, had made their society useless). In Italy, after the fall of Fascism, Freemasonry was able to reorganize itself aided by the English and

American victors. Between 1925 and 1926 there were four attempts on Mussolini's life: that of Zaniboni, in which the Freemason General Capello was involved, that of the English anthroposophist Violet Gibson, and those of Lucetti and Zamboni; in all of them there is an esoteric trace and, it seems, in the case of Gibson, the anthroposophist ex-minister Duke Giovanni Antonio Colonna di Cesarò was involved (son of Emmelina Sonnino De Renzis, also a theosophist, sister of Sidney Sonnino, and member of Evola and Reghini's *Ur Group*). Colonna di Cesarò was one of the protagonists of the Aventine. On the other hand, in 1925 fascist squads hit the anti-fascist politician Giovanni Amendola - a theosophist and a Freemason - who died the next year from the beatings. Neither certainly did the Italian government have respect for the Sorcerer Crowley when, in 1923, it expelled him from Cefalù and sent him back to his homeland. That homeland, England, was where the 'popess' of Theosophy, Annie Besant, attacked the Mussolini regime, enemy of democracy. Yet, there is also another aspect, for which I refer the reader to two significant works: *Massoneria, Fascismo e Chiesa Cattolica* by Gianni Vannoni (pub. Laterza, 1980) and *Esoterismo e Fascismo*, edited by Gianfranco de Turris (pub. Mediterranee, 2006). The historian of Freemasonry, Aldo Alessandro Mola, lists the names of brother masons who were also exponents of Fascism: Giacomo Acerbo, Michele Bianchi, Alessandro Dudan, Italo Balbo, Achille Starace, Giovanni Marinelli and probably Emilio De Bono (who used the Freemason Dùmini for the Matteotti murder), Cesare Rossi, Edmondo Rossoni, Roberto Farinacci, perhaps Dino Grandi (Vannoni is certain of it, as well as for De Bono, Cesare Maria De Vecchi and Giuseppe Bottai), Massimo Rocca, Alberto Beneduce, *et alibi aliorum plurimorum*. All of these remained – asleep – and after the fall of the Duce in '43, would be at the top of the new regime, (like Grandi, De Bono, Marinelli, De Vecchi), and the adventure of the RSI, like Farinacci. And let's not talk about the military... There were many Freemasons among the revolutionary trade unionists and the followers of the Fiumian D'Annunzio (including the "Vate" himself [Gabriele D'Annunzio]) who was prepared for both Fascism and anti-fascism (as in the case of the Freemason Alceste De Ambris), as well as among the futurists (not least, the Freemason and Pythagorean theosophist Arturo Reghini, belonging to the O.T.O.). The self-dissolution of the Masonic Lodges did not involve service clubs, such as Rotary, nor the Theosophical Societies (until 1939), nor Anthroposophy (until 1941). The fight against Freemasonry was therefore superficial, without going to the root i.e. its principles, and this also in the case of the former priest Giovanni Preziosi – most hostile to Freemasonry – who, however, collaborated in his magazine *Vita italiana* with esotericists René Guénon, Julius Evola, Massimo Scaligero (alias Antonio Massimo Sgabelloni, anthroposophist, disciple of Giovanni Colazza, who frequented the same Theosophical Lodge as Amendola and Colonna di Cesarò) and Guido De Giorgio. Preziosi's anti-Freemasonry, therefore, should not be confused with that of integral Catholics, such as Monsignor Benigni, who always opposed all types of sectarianism or esotericism.

Benito Mussolini with some Fascist generals among them: Emilio De Bono, Italo Balbo, Michele Bianchi, Cesare Maria De Vecchi and Achille Starace

In conclusion

With this little article I certainly do not intend to side with Ezra Pound's jailers... However, I believe - as I said at the beginning - that the militant Catholic must not allow himself to be dragged down by dangerous doctrinal syncretisms. There are those who think that the "free thinkers" of *Casa Pound* (who instead, as the Freemason Reghini said of the other Freemasons, lack being free and being thinkers) abusively boast of the name of Pound; perhaps, rather, it is not they who are wrong on this point, but the Poundian Catholics! In social matters (and Pound would not have objected) a good basic education can be

found in the papal encyclicals, such as – among others – *Rerum novarum* by Leo XIII and *Quadragesimo anno* by Pius XI; for those who have the ability and the interest for a more in-depth education, the Church exposes to them the path of Saint Thomas: *Ite ad Thomam*. Let us instead beware of doctors who have drunk from the enchanting sources of that murky world of the initiatory sects (be they Anglo-Saxon – as in our case – or indigenous).

Giurdjieff and Orage

Press Releases of the Istituto Mater Boni Consilii

Declaration of the Istituto
"Mater Boni Consilii"

On the Episcopal consecration conferred by Bishop Williamson

As is by now well known, Bishop Richard Williamson, one of the four Bishops consecrated by Archbishop Lefebvre on June 30, 1988, has in turn consecrated Bishop Jean-Michel Faure at Nova Friburgo in Brazil on March 19, 2015.

In a statement from the general house, the Priestly Society of Saint Pius X condemned this episcopal consecration with arguments and tones that, in 1988, were those of the priests who left Archbishop Lefebvre to found the Society of Saint Peter. The Society of Saint Pius X governed by Bishop Fellay accuses Bishop Williamson of practical 'sedevacantism', and of only verbally recognizing the authority of the Pope (a more serious accusation from the Society of Saint Peter, which submitted to John Paul II, than it is from the Society of Saint Pius X, which, for now, and at least in appearances, still habitually disobeys Francis I).

Many Catholics, therefore, who as such, oppose modernism and Vatican II, are tempted to place their hope in Bishop Williamson, and wonder why the episcopal consecration of Bishop Faure cannot be approved and recognized.

The episcopal consecration of March 19, 2015 explicitly harks back to the one of 1988, and just like in 1988, as today - with the reading of an apocryphal "Roman mandate" - declares openly and categorically that both Bishop Williamson and Bishop Faure (who repeated it in an interview of March 18), following in the example of Archbishop Lefebvre, recognize the authority and legitimacy of Francis 1 - Bergoglio.

For this reason, exercising our duty to publicly bear witness to the faith, we cannot fail to reiterate, as to the 2015 consecration, what we said regarding that of the 1988 one (see *Sodalitium*, n. 17, pp. 4-7), namely, that the action carried out by Bishop Williamson implies:

sacrilege and capital schism
a praxis of a schismatic nature
a living contradiction, a manifest sign of error recognizing, in the very rite of the Mass, Jorge Mario Bergoglio as Supreme Pontiff of the Catholic Church and Vicar of Jesus Christ on earth at the same time carrying out an epicopal consecration against his will and with the explicit intent of opposing his authority and teaching.

Our Institute, therefore, invites faithful Catholics who oppose the neo-modernism of Vatican II, to not allow themselves to be deceived by Bishop Fellay's Society of Saint Pius X or Bishop Williamson's 'Society of Saint Pius X': both, in fact, declaredly and programmatically wish to be part of the ranks of those who recognize Jorge Mario Bergoglio as the Vicar of Christ, thus giving full legitimacy to his work of destruction (if that were ever possible) of the Church and the Faith overtaken by modernism. "Finally, recent events confirm the very position that, in the

Bishop Faure and Bishop Williamson

present crisis, Bishop Guérard des Lauriers took, in a spirit of Faith" (our declaration of July 1988).

Verrua Savoia, March 20, 2015

The End of a Misunderstanding: Reflections on the "Society of Saint Pius X" or the "Society of the Apostles of Jesus and Mary"

On September 1, 2015, in a letter addressed to the "President of the Pontifical Council for the New Evangelization" Bishop Rino Fisichella, the current occupant of the Apostolic See, Jorge M. Bergoglio, declared that, during the "Holy Year of Mercy", beginning therefore on December 8, the 50th anniversary of the closing of the Second Vatican Council, the priests of the Society of Saint Pius X, by his disposition, will have the power to hear the confessions of all the faithful who have recourse to their ministry, in such a way that the sacramental absolutions imparted by them will be valid and licit.

This decision has caused quite a stir, although in reality it only confirms other equally important decisions.

On March 17, 2015 in fact, the Argentine government recognized the Priestly Society of the Apostles of Jesus and Mary (the true name of the Society of Saint Pius X) as a legal entity, as an association of the diocesan right, thus enjoying the privileges that the state accords to entities recognized by the Catholic Church, and this following an express request from the (modernist) Archbishop of Buenos Aires, Bergoglio's successor, Mario Aurelio Poli, who declared to the Argentine government on February 23 that the Society founded by Archbishop Lefebvre was erected in his diocese as a society of diocesan right in accordance with Canon 298 of the (new) code of canon law (associations of the faithful) awaiting recognition as a Society of Apostolic Life. Let us remember that the Society of Saint Pius X was erected, at that time, in the Diocese of Geneva-Lausanne-Fribourg, *ad experimentum*, as a '*pia unio*' [*pious union*]. The act carried out on 1 November 1970 by Bishop Charrière is practically identical (rather, the approval of the ordinary of Buenos Aires is not even *ad experimentum*) to the one declared by Bishop Poli to the Argentine government. It appears that Mario Poli acted at the specific request of J. M. Bergoglio.

On June 5, 2015, the Congregation for the Doctrine of the Faith granted Bishop Fellay, as Superior General of the Society of Saint Pius X, the powers of judge of first instance in the canonical trial against a priest of the Society.

The decision of September 1st is therefore in perfect continuity with the previous ones.

Since 1974, when Paul VI wanted the suppression of the Society of Saint Pius X, there had been talk of "an accord" between the Society and the modernists (feared by some, hoped for by others). Even today, there is discussion as to whether this "accord" (i.e. the canonical recognition of the Society of Saint Pius X by the modernist "authority", which remains such) will be made or not. We are amazed to note that no one, or almost no one, has noticed that the canonical "accord-recognition" (tacit "agreement" has always existed) has already taken place and this precisely under the "pontificate" of J. M. Bergoglio. The Superior General of the Society cannot be appointed as judge of the first instance over his subjects, and therefore ordinary, without saying that the Society exists canonically in some way. And it is not clear how the power of jurisdiction can be given to

the members of a society that is not recognized in the Church, even if only to hear confessions. And in fact the Society of Saint Pius X, or the Society of the Apostles of Jesus and Mary, is no longer really distinguishable from the other movements *Ecclesia Dei* or *Summorum Pontificum*, being in fact already welcomed by the "bishops" in their churches, even in a stable way, and collaborating *in sacris* with the "priests" mentioned above (*Ecclesia Dei* and *Summorum*).

One might object, that also in his letter to Bishop Fisichella, Jorge Bergoglio specified that the priests and superiors of the Society are not yet in "full communion". Without a doubt, a definitive and official canonical recognition has not yet occurred. But precisely in this we see Bergoglio's ability and "pastoral" style, allergic to theology and law, which he willingly leaves to theologians and canonists. Bypassing every difficulty, he has in fact recognized the Society of Saint Pius X, almost without anyone realizing it and therefore without raising the obstacles that, on both sides, had been raised when Joseph Ratzinger was preparing the canonical recognition. Where the "theologian" Ratzinger failed, the "pastor" Bergoglio has achieved this goal.

For the rest, the concepts of "full communion" or "imperfect communion" are conciliar concepts and terminologies (of the constitution *Lumen Gentium* in particular): therefore, the Catholic principles of the encyclical Mystici Corporis, for example, cannot be applied to conciliar theology. For Bergoglio, in particular, "full communion" seems to be a secondary juridical question, whereas what is essential is common baptism, "we are already all one, all…Catholics, Evangelicals, Orthodox…" and Lefebvrians. Pastor Traettino, or the Pentecostal Evangelical, the "callejero" priest of liberation theology, the Byzantine patriarch with his synodal model of the Church and the economy of mercy in marriage which authorizes new unions, and even the Lefebvrian priest, are, in his eyes, simply Christians who evangelize the poor and bring "mercy" to the streets of the existential periphery, different but authentic expressions of religious sentiment.

For the Society of Saint Pius X, on the other hand, it is impossible to refuse what generously offered by the one who is recognized as the "Supreme Pontiff" and the "Holy Father". The "una cum papa nostro Francesco" is already a declaration of being a member and subject of what, however, was called by them the "conciliar church". Faced with the generous gift by the "Holy Father", how can one refuse? How can one not give thanks? How can one not rejoice? And yet, the jurisdiction granted for the Holy Year (starting, therefore, from December 8, on the 50th anniversary of *Dignitatis Humanae*, *Nostra aetate,* and the "cult of man") to be able to validly as well as licitly offer confession, suggests that, prior to this date, and since 1974, the priests of the Society have confessed illicitly and invalidly! Timidly, the general house recalls that, for them, the confessions administered up to now have been valid and licit according to the general norms of the Code of Canon Law, given the case of necessity. But how can one invoke the state of necessity (which anyway canon law limits to the danger of death and common error, and does not extend, as the Society does, to any case, maybe legitimately, but not canonically) which would grant supplied jurisdiction, given that, if one bases oneself on the principles of the Society itself - especially in our days - this state clearly does not exist. What would be the need to confess to the priests of the Society of Saint Pius X if, for it, the Church has a Pope, diocesan bishops, sacraments and a Mass that are absolutely valid, even if administered according to the new rite (they are even licit, according to the magazine *Sì sì no no*)? What is the need, if in any case such sacraments, including Penance (or as it is now called – Reconciliation) are administered by all validly

Bishop Fellay, Superior of the Society of S. Pius X

ordained priests, in communion with the Pope, and can in any case be obtained in the ancient rite from the priests of *Ecclesia Dei-Summorum Pontificum* or from other benevolent priests? If one responds that such priests are heretics or do not fully profess the Catholic faith, how is it that the Society often welcomes them into its homes, has them celebrate at its altars (even if ordained with the new rite and habitually celebrants of the so-called new rite)? It is clear that, given the current situation, from the point of view of the Society of Saint Pius X, there is no state of necessity so grave as to justify a supplied jurisdiction in the priests of the Society itself, especially since Bergoglio granted them delegated jurisdiction without them even having to ask for it (apparently, at least). We can legitimately ask ourselves then: by virtue of what principles do the priests of the Society offer confession and will offer confession? Of a state of necessity that for them no longer has any reason to exist? Or by virtue of the powers granted by the occupant of the Apostolic See? And to carry out what mission do they confess, celebrate, administer the sacraments: the one that Jesus Christ entrusted to the Church ('whoever believes will be saved, whoever does not believe will be condemned') or the one that has at its head J. M. Bergoglio (who preaches interreligious dialogue and ecumenism: even whoever does not believe will be saved)? Such a question should cause the unfortunate penitents of the priests of the Society (and similar ones) painful doubts and torments of conscience…

For those who have eyes to see and ears to hear, the logical and inevitable consequences of the “una cum” – that is, of recognizing – as the Society of Saint Pius X has always done, the legitimacy and authority of the modernists who have occupied the Apostolic See since at least 1965 – should be increasingly clear. Some, who call themselves “sedevacantists”, fear that an ‘accord’ will be made between the Society and J. M. Bergoglio, an agreement portrayed as a trap. We hope instead that the misunderstanding will finally cease, and that Catholics who naively trusted blind guides will finally be able to open their eyes, abandoning once and for all an endeavor that has never had the courage to tell the Truth in its entirety.

September 3, 2015, feast of Saint Pius X,
30 years after our departure from the
Society of Saint Pius X (December 1985)

“Radio Spada”: A take and an advice

Numerous faithful have asked us for information and evaluation of “Radio Spada”.

“Radio Spada” presents itself as a Catholic “website of counterinformation” (since 2012) and a publishing house (since 2013); in fact it is this and more, since it speaks of a “Radio Spada spirit”, and of a Radio Spada “vision and mission”, which is in fact an association one can join by becoming a member through a paid membership.

The “Mater Boni Consilii” Institute would have no reason to busy itself or worry itself over the activities of “Radio Spada” (in various cases even worthy of approval) more than it does about numerous other sites or publishing houses born in recent years in the variegated “traditionalist” world, if it were not for a peculiarity of “Radio Spada”. In fact, the association in question has, among its founders and most active collaborators, numerous friends who notoriously share the same position as the “Mater Boni Consilii” Institute on the current situation of authority in the Church (the Thesis of “Cassiciacum”, of Bishop M.-L. Guérard des Lauriers o.p.). This collaboration has led many to believe, and still leads some to believe, that there may exist, between “Radio Spada” and our Institute, some collaboration or friendship or identity of views. A recent article in “Radio Spada” has moreover publicly posed the problem of “collaborations with neomodernism within the ‘resistance movement’”, collaborations that should not exclude the defenders of the Cassiciacum Thesis, as well as among “sedevacantists” opposed to the Thesis of Bishop Guérard des Lauriers.

After repeated attempts made privately to the people concerned and in order to avoid any possible misunderstanding, as well as to advise those faithful who have faith in our Institute (both those who have joined “Radio Spada” and those who may do so in the future), we have come to the conclusion that a public position is appropriate and mandatory.

The “Mater Boni Consili” Institute therefore declares that it has nothing to do with “Radio Spada”, that it does not share its principles, and therefore advises anyone who shares our position against enrolling in “Radio Spada” or collaborating with the same association.

The principal reason for this decision resides in the “Radio Spada” program itself, both as a Catholic publishing house, and as a counter-information website:

“This publishing project was born from the collaboration of a group of young people, from the polyphonic union of different energies and sensibilities, for the defense and diffusion of the common Catholic Faith, of the principles and values of Christian Civilization” (from the presentation of Edizioni Radio Spada).

“Radio Spada is not the expression of a single point of view, but is managed by multiple people - multiple voices that want to represent different ecclesial sensibilities, always within the framework of the two-thousand-year-old Tradition of the Church. Those who read RS can clearly see: it is a happy and successful experiment (and we hope it continues like this). Then everyone - in areas of their own ecclesial competence - acts *iuxta propria principia*. It is not a question of pluralism, but of plurality: multiple voices that want to tend towards a single End, the greater glory of God and the salvation of souls” (from the presentation of the Radio Spada website).

A member of the board of directors of “Radio Spada” exemplified the said program in the following way, within the framework of a hypothetical coordination of Catholic websites:

“Radio Spada” is managed by several people and is not the expression of a single point of view. ‘Generic’ Catholics, traditionalists of various obediences, loose cannons, friends of the Motu Proprio, Ratzingerians, Lefebvrians, sedevacantists and more, are those who write for it. Anyone who reads it can clearly see it: it is a happy and successful experiment and we hope it continues like this. Then everyone in their own spheres of ecclesial competence acts *iuxta propria principia*” (from the blog of *Messa in Latino*, January 10, 2013).

At first glance, the aim expressed by Radio Spada seems appreciable, inviting all Catholics of “traditional” sensibility to concord, collaboration and friendship in view of common goals. A more careful examination, however, highlights the practical application of a method that we would not hesitate to consider “ecumenist” and “modernist”, if the collaborators of “Radio Spada” didn’t declare themselves adversaries precisely of ecumenism and modernism. In the view of ecumenism, we must look at what unites rather than at what divides, even in matters of faith; and as for modernism, doctrinal differences become questions of sensitivity and religious sentiment. Divisions that touch on faith and morality are reduced to mere questions of “sensitivity,” as if it were a question of sensitivity for a Catholic to recognize a given person as the Roman Pontiff or not, to accept his teaching or not, to attend the liturgy he promulgates or not. In the polyphonic union organized by “Radio Spada,” the sedevacantist, the Lefebvrian, the Ratzingerian and even the militant (in the past) of ecumenical and interreligious dialogue who denies nothing of his past (in the present) can have play. Nor is it worth objecting that, once the Radio Spada concert is over, everyone can return to the “areas of their own spheres of ecclesial competence” and act according to their own principles (*iuxta propria principia*). Without intending to make unfounded comparisons, even the brothers in Masonic Lodges can maintain their own religious principles, provided they respect those of others.

Since, however, every society has authority as the cause of its unity, and every entity has its own precise purpose, even “Radio Spada” cannot escape these laws. The programmatic “polyphony” of “Radio Spada” would become an anarchic cacophony without

a precise purpose, in the absence of a "conductor" who, beyond the plurality of the orchestra members, directs the various collaborators in a very precise direction. What is the music that the director wants such different orchestra members to play? We do not know for sure: it could be the Ecclesia Dei-Summorum Pontificum movements, or the Society of Saint Pius X (which is the same thing from the time the Society was canonically recognized by the "bishop" of Buenos Aires) of which they are declared faithful, or other entities, or of "Radio Spada" itself, and therefore self-serving. One thing is for certain, this "music" is not that of our Institute which, since its foundation, has made common doctrine to all its members the indispensable basis of common work.

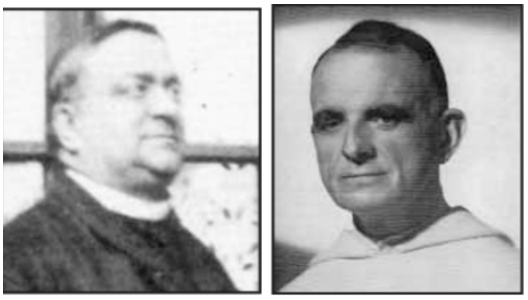
We therefore advise our faithful who in the past have shown friendship and trust in our Institute, and who now support "Radio Spada", to not continue down a path that - following a slow but sure "ideological transshipment", risks to take them, like many others before them - to the opposite shore from the one they started.

Verrua Savoia June 12, 2015
Feast of the Sacred Heart of Jesus

To the members of the Mater Boni Consilii Institute, and to all our friends: *in memoriam*

"Laudemus viros gloriosos, et parentes nostros in generatione sua…" (Ecclesiasticus, 44, 1 ss)

February 27 of each year is not a day like every other at the Mater Boni Consilii Institute, a day in which its members and friends gather around the altar to celebrate the Holy Sacrifice of the Mass, the *Oblatio munda* announced by Malachi, in suffrage over the death of Bishop Michel-Louis Guérard des Lauriers, and in remembrance also of the soul of Monsignor Umberto Benigni: both of whom on this date left this world and were called by God to eternity.



Monsignor Umberto Benigni and Bishop Michel-Louis Guérard des Lauriers

From even before the foundation of our Institute, as newly ordained priests, we decided to take up the banner of the *Sodalitium Pianum* of Monsignor Umberto Benigni; it was 1982. After having left the Society of Saint Pius X in December of 1985, it was the meeting with Bishop Guérard des Lauriers on September 24, 1986, that gave our Institute its form and traced its path, Providence thus responding to the appeal for Good Counsel addressed to the Virgin Mary. Today, we are proud to still be faithful to the choice we made at that time.

We have already outlined the life of Monsignor Benigni (born in Perugia on March 30, 1862, and died in Rome on February 27, 1934) and that of Bishop M.-L. Guérard des Laurier (born in Suresnes on October 25, 1898, and died in Cosne-sur-Loire on February 27, 1988) - in conventions, conferences, and in *Sodalitium*, so we will not return to them in this brief commemoration. Instead, we would like to recall, beyond the inevitable differences in the very original personalities of the Italian priest and the French religious, some of the traits they share in common.

Both were men of vast and profound culture, called by the Church to teach the elite of the Catholic clergy at Rome; Monsignor Benigni historian, Father Guérard philosopher, theologian and mathematician, both faithful to Tradition and at the same time modern, original and innovative. The parable of their lives was similar: esteemed by the Supreme Pontiffs (Leo XIII and Saint Pius X for Monsignor Benigni, Pius XII for Father Guérard), honored and esteemed in the best times of the Church, they were unafraid, when times changed, of losing - positions, fame honors - everything for fidelity to the Truth. The last part of their lives was, for both, a succession of abandonments, a true moral martyrdom, forced to live in great poverty, subjected to a *damnatio memoriæ* that came

not only from friends, but also from those who should have been or had been friends. Monsignor Benigni was the *bête noire* of modernism, the collaborator of Saint Pius X, in fighting with every means the cesspool of all heresies; Bishop Guérard des Lauriers first faced the *nouvelle théologie*, daughter and heir of modernism, and then its triumph at Vatican II; the same enemies, the same battle. The style of both was inimitable, their frankness of speech, even in their polemics and irony towards the internal and external enemies of the Church, and its false friends, following the example of Christ. (see *Summa Theologiæ* III, q. 42, a. 2). Both worked incessantly without sparing themselves until the last days of their lives. Their program was that of Saint Pius X: "to restore everything in Christ". Monsignor Benigni, as a historian and a militant counter-revolutionary, denounced the centuries-old work of the enemies of Christ and the Church, first and foremost the Synagogue. Bishop Guérard de Lauriers, following in the footsteps of Saint Dominic and Saint Thomas, faithful to his vocation as a preaching friar, identifying and denouncing voluntarism as the intellectual error that time and again - since the autumn of the Middle Ages - weakened Catholic thought. Both were faithful servants of He who is the Way, the Truth and the Life. We wanted to remember them in this way.

Verrua Savoia, February 27, 2015

An impostor

It has been reported that an unknown (or almost to us) person claims to have received episcopal consecration from Bishop Geert Stuyver, of the Mater Boni Consilii Institute. This is an impostor.

Bishop Stuyver, in fact, has up to now conferred the priesthood many times, but has never conferred episcopal consecration to anyone.

This episode, which in itself would not deserve much attention (if it were not for the slanderous nature of false information and the sacrilegious consequences of a consecration that never occurred) offers us an opportunity to say a few words on the phenomenon of consecration and illicit (or invalid) ordinations in the so-called world of "wandering bishops" and of "little churches", and place souls on guard against this danger.

It is known to all that in September 1986, our Institute took as its own the thesis of M.-L. Guérard des Lauriers, both regarding the current situation of authority in the Church (the formal vacancy of the Apostolic See), and the lawfulness of episcopal consecrations - even without the necessary *Roman Mandate* - in the situation of extreme necessity in which the formal vacancy of the Apostolic See and the liturgical reform (of the Mass, the rituals and the Roman pontificate) poses to the Church and to souls.

This, however, does not mean that the gravity of the situation and the lack of Authority renders everything licit, and that sacraments, and above all Holy Orders, can be administered in an unjustified, and often schismatic, manner (*).

From the beginning, then, our Institute has taken as a rule not to accept into its ranks, not to confer Holy Orders, and not to allow the celebration of the Mass and the administration of the sacraments in its places of worship, of those who have received Orders in a dubious or in any case illicit manner and, with this press release, we invite the baptized to behave in the same way, avoiding receiving the sacraments from ministers ordained in a dubious or illicit manner while waiting for - with the reestablishment of a legitimate Authority - the canonical situation of these people to be decided precisely by the ecclesiastical Authority.

Footnote

*) Many "wandering bishops" have received either directly or indirectly Sacred Orders from "bishops" belonging to true and proper schismatic "churches", of which we give a non-exhaustive list:

Jansenist Church of Holland. Union of Utrecht
Old Catholic Church
Gallican Church
Liberal Catholic Church of France
Holy Celtic Church
Orthodox Catholic Church of France
Latin Catholic Church (of Toulouse)
Palmarian Apostolic Catholic Church
Apostolic Catholic Church of Brazil
Catholic Ecclesial Community of France

To this list must be added the "conclavists" who declared themselves "Popes", and those who boast of consecrations that never took place.

Art and Faith

The Mystical Winepress and the Most Precious Blood of Jesus

Father Ugolino Giugni

Here is the meaning of the painting you find on the cover of this issue of Sodalitium, The Torchio Mistico [Mystic Press]. The words of the verse of Isaias "Torcular calcavi solus" apply to Jesus Christ obviously. Let's see how.

In this article I would like to explain the sense of the painting "Il Torchio Mistico" [The Mystical Winepress], which is on the cover of this issue of *Sodalitium*. Art is a part of the culture of peoples, and classical painting often has been inspired by faith; and faith, in turn, has found expression and representation in images and paintings we find in our churches. The altarpiece by Mainardi, called Chiaveghino, is found in the church of St. Augustine in Cremona at the back of the apse, but in Catholic iconography many others can be found in different places.

In the book of Isaias (63,3), we read these words: *"Torcular calcavi solus. Et aspersus est sanguis eorum super vestimenta mea"* (*I trod the winepress alone, and of my people there was none with me. I trod them in my anger, I trampled them underfoot. Their blood splashed on my garments, and I stained all my clothes.*) What is the meaning of these words and to whom do they apply?

It is known that in Sacred Scripture there are many symbols and many meanings; there is also an allegorical meaning called "typical" which indicates the reality that is to come; so that the Old Testament is often a prefigurement of the New and announces the perfect fulfillment of the prophecies in Christ Our Lord.

The words of the verse from Isaias apply to Jesus Christ obviously, but let's see how. In this chapter of Isaias, the work accomplished by Yahweh against Edom, that is, against his enemies, is described to highlight the work of salvation to believers. In the first two verses (*Who is this that cometh from Edom, with dyed garments from Bozra, this beautiful one in robes, walking in the greatness of his strength? "I, that speak justice, and am a defender to save" Why then is thy apparel red, and thy garments like theirs that tread in the winepress?*) a dialogue takes place between the prophet and a warrior who returns victorious from combat: this hero is the Messias who, to bring salvation, strikes down his enemies, the mysterious warrior and winner himself takes the floor and describes his own nature. He speaks (he is the Word of God) with justice (Christ is the judge) and comes to defend and save, that is, to procure salvation after having re-established the justice of victory over his enemies. It is clearly understood that here we are dealing with the servant of Yahweh (that is, the Messias who is Christ). In verse 4 it speaks of "a day of vengeance" and a "year of redemption" to mean that the time of vengeance (against his enemies) is a day, while the time of the mercy of God, of grace and redemption, is a year, therefore much longer than the punishment.

Thus we arrive at the most interesting verse of all, verse 3, to which we might give more meaning:

The Literal sense: the warrior responds using the image suggested to him by his interlocutor, the prophet: the pressing of grapes in the vat; this corresponds to the "harvest" that is, to the judgment of God. The harvest was abundant and he was alone pressing the vat and that is why his clothes are so splashed with red. The Messiah is sufficient by himself to take revenge on his enemies, he accomplished the work of redemption alone, no nation came to his aid, the only help was in the Lord.

The Allegorical sense: this is the Christian interpretation which is given to this passage. In this sense, according to Saint Augustine, it speaks of the Passion of Christ in which his blood was sprinkled on his garment, that is, his flesh. Thus the passage from Genesis (49,11) is applied to the Lord: *he shall wash his robe in wine, and his garment in the blood of the grape*, which is an indirect meaning adapted to this passage. The Passion was the winepress of Christ, in which his blood was shed and in the same way the demons were crushed and trampled underfoot by him. Christ in fact brought forth victory with His blood, He shed the blood of His enemies [(1)], with His

Ansbach (Germany) Church of St. Umberto: Mary Co-Redemptrix and the Mystic Press (Duhrerian School)

death He killed His enemies and with His wounds and scars as trophies, Christ entered triumphantly into heaven. St. Gregory [2], moreover, explains it thus: "He has trodden the winepress alone, in which He himself was pressed, for by his own strength He accomplished His Passion, He conquered and rose from death with glory". This is what St. John meant when he says in the Apocalypse: *He was dressed in a garment stained with blood* (Apoc. 19). The garment of Christ is His humanity, bloodied by the Jews, with which He enters into heaven; where even now it is red from the scars and wounds that remain there; this means that Christ ascending into heaven brings with Him the signs and the memory of His blood, His blood that, wickedly shed by the wicked, demands vengeance.

The Accommodational Sense: is that which is represented in the late medieval painting of the Torchio Mistico. In fact, the Torchio Mistico (torculus Christi) refigures and represents our Lord Jesus in the vat of grapes in which He is pressed, his Cross has become the press or the screw of the press, and His precious blood that comes out of the wounds and which flows into a container as if it were a chalice, is the Eucharistic wine. In some representations, it is God the Father himself who turns the screw of the press in the sense that it is the Father himself who gave us the Son to redeem us and sends him to his Passion.

All this has the purpose of showing succinctly, within a painful representation, the whole of the sufferings of Christ. The Torchio Mistico draws its origins in general from the theme of the Vineyard and the grapes that is found in many passages, both in the Old and New Testaments such as *I am the vineyard, my Father is the vinedresser* (John 15, 1) or the parable of the murderous vinedressers (Matt. 21, 33-41), taken up and commented on extensively by the Fathers of the Church.

Texts of the Fathers regarding the Torchio Mistico

• In the 4th century, **Bishop Asterius of Amasea** compared the altar to a winepress ready for the pressing in his sermons: "*The vine has been harvested and the altar, like a press, has been filled with bunches of grapes*".

• **St. Augustine**: commenting on Psalm 55, wrote: "*The first bunch of grapes crushed in the press is Christ. When this bunch was squeezed in the Passion, that wine flowed from it, the cup of which is as inebriating as it is excellent!*" [3].

In his beautiful commentary on Psalm 80, St. Augustine sees the whole psalm as the representation of a press; in his commentary on Psalm 83 he then says: "*Whoever consecrates himself to the service of God must know that he has entered the press. He will be crushed, crushed, squeezed. Not so that he will die physically, but so that he will flow into the divine reservoirs*" [4].

• **Saint Maximus of Turin** (V century) in his sermon he wrote that "*the bunch of grapes hanging on the pole is Christ suspended on the cross.*"

• **Saint Alphonsus Liguori,** citing Saint Gregory the Great (see above) thus translates and comments on this passage: "*It says* calcavit*, because Jesus Christ defeated the demons with his Passion; then it says* calcatus est*, because in the Passion his body was crushed and crushed again, as grapes are crushed under the press.*"

• **Saint Peter Damian** (XI Century) talking to the Madonna said "*From you came forth the bunch of grapes that were to be pressed under the winepress of the cross.*"

• **Saint Bonaventure** (XIII Century) said: "*Christ crucified, like a bunch of grapes crushed in a press, has squeezed from the wounds of his florid body that fragrant juice that can heal every disease*."

The Mystical Press in art

"The Mystical Press entered into the medieval tradition of painting as an effective means of catechesis, becoming one of its most heightened expressions: *To better express the horror of the Passion, and to make it clear that Jesus shed his*

Marco dal Pino - Torchio Mistico and Christ in Glory (Pinoteca Vaticana)

Blood to the last drop, they put him under the screw of a press, the blood flowing like the juice of grapes and dripping into a vat.

The figurative ancestor of the mystical press is a miniature in the *Hortus Deliciarum*, which represents (as a commentary on the Parable of the Murderous Vineyard Farmers) Christ the Grape Treader: the wine flows from the press, and the Church, personified by the Pope, the priests and the monks, carries the grapes.

From the XIV century on, Jesus becomes the victim of the crushing, and the images often portray him surrounded by other figures, usually angels and biblical characters, sometimes together with local Fathers or Saints, sometimes even with the presence of the person who commissioned the work.

The powerful realism of the scene together with the Eucharistic symbolism summarizes in itself the main elements of the spirituality of the time, especially the Augustinian one; in the fifteenth century, from Flanders, devotion to the relics of the Most Precious Blood spread throughout Europe (especially in the north) and several confraternities dedicated to this cult were born.

The Mystical Press was reproduced in frescos, paintings, on stained glass: famous and most precious are the exquisite glassworks in France in the period of King Louis XII and Francis I, where for example, we find the Church of Sainte-Foy at Conches-en-Ouche (Normandy) or in the parish church of Saint-Étienne-du-Mont, and we find a description of the Mystical Press on the stained glass of churches in the biography of the master glassmaker painter, Roberto Pinagrier, who lived between the end of the fifteenth and the beginning of the sixteenth centuries.

The placement of the figures always varied, and often scrolls were presented that reported in Latin the scriptural references, usually *Torcular calcavi solus* (Isaias 63) or *Ego sum vitis vera* (John 15, 1)

The Mystical Press had great fortune in Europe in the sixteenth century: in general it possessed a very powerful iconic language, pleasing to the tastes of the age: in particular, in the midst of the Counter-Reformation, it was a very effective expression of the Eucharist and of transubstantiation" [(5)].

The Most Precious Blood of Jesus

Our Lord poured out his blood to save us, as we read in the verse of the Apocalypse: "Redemisti nos Domine in sanguine tuo" (Apoc. 5,9), and since the dawn of Christianity the saving virtue of the Most Precious Blood of Jesus has been exalted by Catholic literature and devotion, to the point of paying true and proper worship to this very Blood, as it is united to the Divinity in the Person of Christ. This devotion is therefore a natural consequence of devotion to the humanity of Christ. Among the disseminators who spread this devotion, we can include Saint Bernard of Clairvaux, Saint Bonaventure, Saint Gertrude the Great, and above all, closer to us, Saint Gaspare del Bufalo with his congregation. Undoubtedly the representations of the Mystical Press contributed to the diffusion of the cult of the Most Precious Blood and were expressions of it, together with the figures of the angels who collect that blood flowing from the side, hands and feet of Jesus Crucified, or the *fons salutis* from which the sacraments flow. The medieval legend of the Holy Grail in the Christian sense contributed to this spread of the cult of the Most Precious Blood of Jesus. In 1263, the Eucharistic miracle of Bolsena occurred, when the Blood of Jesus flowed from the consecrated Host and impregnated the Corporal; this miracle gave the Most Precious Blood an increasingly important role and was also at the origin of the office of the feast of Corpus Christi, composed by Saint Thomas Aquinas.

Notable relics that gave rise to dedicated liturgical feasts can be found in Mantua, Venice,

Bruges (Belgium) and Fécamp (France, in Seine-Maritime). The first concession of a feast of its own dates back to 1582 to the diocese of Valencia in Spain, and concessions subsequently multiplied throughout the Catholic world. In Rome, the devotion was practiced in the basilica of St. Nicholas in Carcere, where the confraternity of the "Most Precious Blood" established in the 18th century reside. As already mentioned, the most zealous apostle and propagator of this devotion was certainly St. Gaspare del Bufalo in the first thirty years of the nineteenth century, who obtained permission to celebrate it in the homes of his congregation on the first Sunday in July. Pope Pius IX, exiled in Gaeta, at the suggestion of the superior of the Missionaries of the Most Precious Blood (the congregation of St. Gaspare), vowed to extend the feast to the entire Church if he were able to return to Rome; his wish was granted and with the decree *Redempti sumus* of August 10, 1849, he established the feast on the first Sunday of July with a double rite of the second class for the entire Church. St. Pius X set it on July 1st and Pius XI elevated it to the rite of the 1st class.

The Blood of Jesus in the Gospel

I would like to end this little article with some texts from the New Testament (therefore revealed texts) where there is direct reference to the Blood of the Lord Jesus shed for our salvation, to excite our love for Jesus and respect and devotion for his Most Precious Blood.

• **On the Mount of Olives: Luke 22, 39-44.**
And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to this place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying: "Father, if thou wilt, remove this chalice from me, but yet not my will, but thine be done. " And there appeared to him an angel from heaven, strengthening him. And being in agony, he prayed the longer. And his sweat became as drops of blood, trickling upon the ground.

• **The Thrust of the Spear: John 19, 31-37.**
Then the Jews, (because it was parasceve), that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.

• **The Letter of Saint John (1 John 5,6):**
This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood.

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Footnotes

1) He shed blood not in the physical sense since the devil does not have real blood that Christ could shed, or from the piercing the people, but in the sense that, as in the victory of men there is much bloodshed; so in the same way Isaiah wants to allude to it when addressing himself to the carnal Jews who were waiting, and still are waiting, for a temporal Messiah like David, powerful and warlike, who propagated his kingdom by the shedding of the blood of his enemies (Cornelius Lapide).

2) Homil. 13 in Ezech. book. 2, hom. 1, n. 9. ML 76-942.

3) Exposition on Psalm 55, chap. 4.

4) Exposition on Psalm 83, chap. 1.

5) http://it.cathopedia.org.wiki.Torchio_mistico

Book Reviews

A Study on American Freemasonry

"Une remarquable étude": is the judgment of an expert, Léon de Poncins (in *Christianisme et F M*) on the book by Arthur Preuss, *A Study in American Freemasonry,* which is now published in Italian by the Centro Librario Sodalitium.

The author

Arthur Preuss was born in Saint Louis (Missouri, United States) on March 22, 1871, the son of Edward Preuss and Concordia Schuricht, both of German origin. His father was a writer, a journalist and a Catholic publisher. After having studied at *Canisius College* in Buffalo (New York), Preuss began his journalistic and literary career collaborating with his father on the *Saint Louis Daily America* (1890-1892). In 1893, he founded *The Chicago Review*, which became *The Review* (1894) and finally *The Catholic Fortnightly Review* (from 1905). As publisher, Preuss spread the texts of dogmatic and moral theology throughout the United States. As author, he published *The Fundamental Fallacy of Socialism* (1907), *A Study in American Freemasonry* (1908) and *Dictionary of Secret and Other Societies* (1924).

Our author placed himself in the current of thought that can be defined as "integral Catholic". According to some, Arthur Preuss belonged to the famous *Sodalitium Pianum* (better known in France by the name of Sapinière), founded by Monsignor Umberto Benigni (1862-1934) and encouraged by Saint Pius X in person, and which served him in the struggle against modernism. What is certain, is that Preus and Benigni were in strict relation (see E. POULAT, *Intégrisme et catholicisme intégral*, Casterman, 1969, p. 69), even if their roads diverged after the death of Saint Pius X, in the changed climate of Benedict XV. The two champions of integral Catholicism both died in 1934; Monsignor Benigni on February 27th in Rome, and Arthur Preuss on December 16th in Saint Louis. Preuss was also in contact with Monsignor Ernest Jouin (1844-1932), founder and director of the R.I.S.S. (*Revue Internationale des Sociétés Secrètes*), the most important and documented Catholic magazine on "Judeo-Masonry" (to use a term forged by Monsignor Jouin) and on occultism, which was published between 1912 and 1939. The work of the R.I.S.S., approved by Benedict XV from 1918, is not the same with that of integral Catholicism (which terminated at the end of the pontificate of Saint Pius X); the principal exponents of *Sodalitium Pianum*, however, Monsignor Benigni, and Abbé Boulin, collaborated on this magazine. It was precisely the R.I.S.S. of Monsignor Boulin that translated into French and spread among its readers Preuss' most successful work, which went through five editions (the last of which in 1924), namely *Étude sur la Franc-Maçonnerie américaine*, which we present here in its first Italian translation.

"A Study in American Freemasonry" by Arthur Preuss

Compared to the Masonic organizations of other countries, the Freemasonry in the United States is certainly little known. Many consider it harmless, and not at all hostile to the Church, and even wonder whether it can be considered a Secret Society, given that in Anglo-Saxon countries, and especially in the United States, Freemasonry is a highly visible institution and, apparently, without any mystery. Indeed, Freemasonry seems to be confused with the world's largest democracy: "*Our American democracy*", wrote Harry L. Baum in 1950 in the Masonic magazine New Age, "*with its insistence on the inalienable rights and liberties of the individual, is Freemasonry in government.*"

Aware of how widespread this thinking was even in his own time, Preuss, in his *A Study in American Freemasonry*, aims to demonstrate that Freemasonry, although divided into many, often rival obediences, is one in its doctrine and aims, so that there is no essential difference between American Freemasonry and that of Europe (ch. XVIII). Freemasonry is, in fact, a religion (ch. V) irreconcilable with Christianity (ch. XII). Anglosaxon Freemasonry boasts of imposing on its followers the belief in God; Preuss demonstrates that the "god" of Freemasonry, the Great Architect

of the Universe, is in reality the Jehovah of the Kabbalah (ch. IX). The strength of Preuss' book consists in the fact that it is based exclusively on Masonic sources, such as Pike and Mackey, who are still today authorities in American lodges.

Why reprint the book by Preuss?

The twenty-first century reader might no doubt wonder the value of reprinting a work dating back to the beginning of the last century: has it not lost its relevance?

We think, on the contrary, that Preuss' book is even more current in 2014 than in 1908, when it went to press for the first time. Since then, the United States (which, let's remember, is a "Freemasonic government") has won two world wars and, after 1989, with the fall of the Soviet Union, has become the greatest world power. America governs the world. But, to use an expression by Henri Coston, *qui gouverne l'Amérique*? [*who governs America*]? It is here, then, that Preuss' book becomes indispensable to know and understand the Masonic religion that informs the thinking, institutions and principles of the United States.

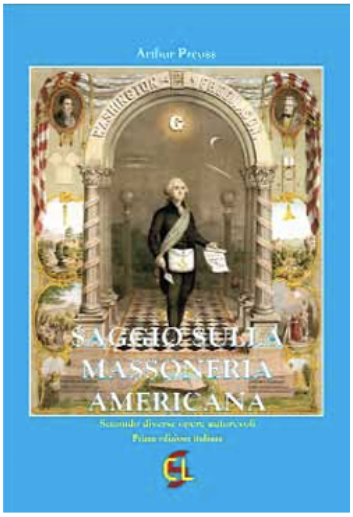
There is, however, another reason that brought us to publish the fundamental study by Preuss on American Freemasonry. Liberalism is, without a doubt, the esoteric and political expression of Anglo-Saxon Freemasonry. The Statue of Liberty, which welcomes visitors arriving in the United States, reminds everyone of the "cult of Liberty" that reigns in that country: freedom of thought, of conscience, of religion… This mentality has inevitably ended up influencing a good many Catholics of that country; already by 1899, Leo XIII condemned Americanism in the encyclical *Testem benevolentiæ*. Yet this measure was not enough, since we owe to an American religious, Father John Courtney Murray, the elaboration of the doctrine on religious freedom, defined by the Second Vatican Council in the declaration *Dignitatis humanæ*.

It is therefore surprising that Catholics who call themselves "counter-revolutionary" do not hesitate, in recent years, to propagate the American Catholic-liberal or conservative school (which includes thinkers such as Kirk, Novak, Neuhaus) as their model of thought. According to this school, there would be an essential distinction between the communist and Jacobin revolutions on the one hand, and the liberal revolutions of 1688 (in England) and 1776 (in the United States). The ideological passage from counter-revolutionary and anti-liberal Catholicism to Anglo-Saxon liberal thought is accomplished by passing from Maistre to Edmund Burke, both critics of the French Revolution, but both having passed through the lodges… From Burke to Anglo-Saxon liberal-conservative thought, the step is short, indeed it is not even worth taking.

It is surprising, then, to see praised at the same time the Middle Ages and Ronald Reagan, Saint Thomas and Locke, Leo XIII (a little) and Adam Smith (a lot), the defense of tradition, family and property, and that of religious freedom and economic liberalism. Finally, there is no lack of disturbing contacts between some of these "counter-revolutionary" Catholics and exponents of "right wing" Freemasonry. The work of Arthur Preuss, who emphasizes how the undeniable difference that exists between Anglo-Saxon and Latin Freemasonry is only accidental and not substantial, is therefore extremely timely in warning, today as yesterday, against Masonic infiltration into the Church and Catholic circles, even those closest to the defense of tradition.

Sodalitium

Arthur Preuss
Saggio sulla Massoneria Americana
Centro Librario Sodalitium,
Verrua Savoia 2014, pag. 344, € 18,00



Two Catechisms for Christian Doctrine

After having published the book "*Alla scuola di Gesù - per la prima Comunione e Cresima*" ["*At the School of Jesus- for First Communion and Confirmation"*], the Centro Librario Sodalitium is continuing its series with volume 4 and 5 of these classic catechisms for children. These are the books in use before the Council at school and in parishes when religion was still taught as it should be. Children once learned that there is a God, that He is one and Triune, and that the Son of God Jesus Christ was made man, died, and rose again to save us, and that He founded His Church. Today, in accordance with what is declared by Vatican II, children are very often taught nothing about Christian doctrine; but a little bit about "human promotion", that all religions are equal, that the important thing is to love each other, or at most the parable of the Good Samaritan… It is not uncommon that children make their "First Communion" without knowing what they are doing, without knowing that Jesus is in the consecrated Host, or without ever confessing or knowing the Hail Mary.

These 2 catechisms for the fourth and fifth elementary school class are meant to help all those parents, priests and catechists who still care about a solid and sincere Christian formation for their children. The books are dedicated to perseverance and deepening after First Communion and Confirmation, and therefore are intended for older children. Both are composed of 30 lessons relating to Christian doctrine, the liturgy of the Church and the life of Jesus. There are many illustrated images inside. Volume 4 contains the doctrine, the liturgy and the life of Jesus for each lesson. Volume 5 contains the doctrine, liturgy and history of the Church for each lesson. The Active Exercise Book is composed of questions and drawings concerning the lesson for the children to complete.

• Dottrina Cristiana 5 - Quaderno attivo n° 5
2 Volumi (non vendibili separatamente), C.L.S. Verrua Savoia 2015, **€12,00**

• Dottrina Cristiana 4 - Quaderno attivo n° 4
2 Volumi (non vendibili separatamente), C.L.S. Verrua Savoia 2014, **€12,00**

Father Ugolino Giugni

Saint Pius X's Instructions on the Feastdays of Our Lord, the Blessed Virgin, and the Saints

In 1905, the Compendium on Christian Doctrine, prescribed by Saint Pius X, for the dioceses of the Province of Rome, was published, comprising, in addition to the various catechistic parts (First notions of catechism, a short catechism, and a major catechism), an Instruction on the feasts of the Lord, of the Blessed Virgin and of the Saints, and, like the entire work, in the form of questions and answers.

With this booklet, the reader finally has the opportunity to find the text of the Instruction, which is now difficult to find, as it was no longer published in the various editions of the catechism that followed after the 1960s (with the exception of the anastatic reprint by the publisher *Ares* in 1974).

The booklet allows you to receive, as the name indicates, adequate instruction of a doctrinal and spiritual character on the main feasts of the liturgical year. The faithful will thus be able to adequately prepare for the different liturgical seasons and the feasts dearest to Catholic devotion. An effective means to take advantage of the

treasures contained in the two-thousand year old Roman liturgy.

Father Ugo Carandino

SAN PIO X.
Istruzione sopra le feste del Signore, della B. Vergine e dei Santi
Amicizia Cristiana, Chieti 2015,
pag. 80 **€ 7,00**.

La Vendetta del mercedario [The Mercedarian's revenge]

Saint Don Bosco dedicated a good part of his ministry to publishing, issuing a number of books and magazines that represent the "good press" to counter the devastating action of the anti-clerical and secular "bad press". This gave rise to several collections of Christian writers, published, in particular, in the columns of *Letture Cattoliche*, founded in 1853. In issue n. 6 of 1934, *The Mercedarian's Revenge* appeared, a "medieval tale" by Father Anton Huonder. A Jesuit from the Canton of Grisons (1858-1926), "a missionologist, a sought-after preacher of spiritual exercises and a refined writer" (*Enciclopedia Cattolica*), he composed numerous missionary works aimed at young people. The novel, republished by *Amicizia Cristiana*, is set in the Middle Ages, an age demonized by an extensive Enlightenment literature on the one hand, and on the other, distorted by ambiguous authors who refer to the Middle Ages esoterically. Don Bosco wanted to give to his boys texts capable of making them love and defend the history of the Church: even in the case of the translation of Huonder's operetta, this goal was achieved. In fact, the text allows the reader's imagination, through the events of the protagonist, to relive the spirit of faith that distinguished Christian civilization.

The title can seem paradoxical, since it associates a concept such as revenge with the glorious order ("Heavenly, Royal, and Military") of Santa Maria della Mercede, founded in 1218 by Saint Peter Nolasco and approved by Pope Gregory IX, with the aim of redeeming the Christian slaves from the Mohammedans. The central character of the tale is Raimondo of Elvaz,

a noble knight who returns from the Holy Land where he had fought the enemies of the Cross with arms. After a tragic event he enters the Order of the Mercede, where new battles await him, to be faced, however, with the practice of evangelical counsels. The succession of events will show him and the reader how the most arduous battle is the one to be practiced against oneself, as the Ignatian principle, familiar to the author, teaches: "to conquer oneself without being determined by any disordered affection"... The "revenge" will then be the crowning of the spiritual battle of the Mercedarian Monk, capable of practicing the love of God and neighbor as only a generous heart regenerated by grace can do. It is a book that I gladly recommend, capable of ensuring a pleasant and edifying read for people of all ages.

Father Ugo Carandino

LA VENDETTA DEL MERCEDARIO
Racconto Medioevale
Amicizia Cristiana, Chieti 2015
Pag. 96 - € 9,00

Book Recommendations

• MAURO STENICO
La ragionevole 'creazione': cosmologia moderna, ideologie del XX secolo e religione [Reasonable 'creation': modern cosmology, 20th century ideologies and religion]
The text deals with the multiple relationships between cosmology, philosophy and Catholic religion in the XX century. After a chapter on the story of contemporary astronomy and one on the Third Reich, particular emphasis is given to the dispute between Catholic and marxist cosmology.

Fondazione Museo storico del Trentino, Trento 2015;
editoria@museostorico.it
Pag. 898 **€ 33,50**

Institute Life

Dearest readers and friends, in this issue you will be able to follow the life of our Institute for almost three years: from January 1, 2013 to November 30, 2015. We will limit ourselves to the principal news.

The Verrua House and the Institute

• Seminary

Here is a list of the ordinations that occurred at the S. Pietro Martire Seminary at Verrua Savoia.

-On 04/23/2013: Bernard Langlet, first tonsure; and Charbel Madi, first minor orders.

-On 11/14/2013: Charbel Madi, second minor orders; an ordination to the diaconate (*sub conditione*).

-On 02/15/2014: an ordination to the priesthood (*sub conditione*).

-On 01/03/2015: Charbel Madi to the subdiaconate (at Dendermonde).

-On 10/10/2015: Bernard Langlet, first minor orders; Rev. Mr. Charbel Madi, Diaconate.

There are currently three seminarians attending the scholastic year 2015-2016, with the addition of an Italian boy.

From 2013 to 2015 we note seven entries into the Mater Boni Consilii Institute (including two seminarians, two brothers, and a sister).

• Friars of the Institute

The Verrua House has also opened its doors to the formation of young men who want to live the religious life without becoming a priest: they have come to form the community of friars of the Mater Boni Consilii Institute.

After six months of postulancy and two years of novitiate, they will take their first religious vows of chastity, poverty and obedience, according to the precepts of the Gospel. In 2013 Federico Dalla Costa from Vicenza entered as a postulant (vestiture on 06/27/2014 with the name Brother Felice Antonio); in 2014 it was the turn of Pasquale Pio Lorusso from Altamura (BA) (vestiture on 06/13/2015 with the name Brother Pasquale Pio); in 2015 Jérémie Redon, a Frenchman from Paris, entered as a postulant.

• Sisters of the Institute

Saturday, April 27, 2013: Jeanne Langlet took the habit with the name of Sister Giovanna di Gesù, while Sister Cecilia Maria and Sister Imelda di Gesù made their first temporal vows. On 04/24/2015 Sister Giovanna di Gesù made her first vows.

ADMINISTRATION OF THE SACRAMENTS

• Weddings

- 05/25/2013 in Strevi (AL), Silvio Bragagnolo and Francesca Airoldi.
- 06/01/2013 in Charenton-le-Pont, Philippe Sfeir and Sydnée Jalkh.
- 06/15/2013 in Annecy, Damien Pasquier and Angelica Da Silva.
- 06/30/2013 in Potenza, Mario Zippo and Margherita Gorpia.
- 07/27/2013 Stefano Falcone and Benedetta Rosignoli.
- 10/10/2013 in Poggiorsini (BA), Pierfrancesco Palmisano and Julia Buczko.
- 04/26/2014 in Ferrara, Daniele Bertaggia and Laura Galavotti.

Verrua House: Ordinations and Religious Professions

Vestiture of the brothers and the profession of a religious of the Institute

- 05/03/2014 in Verrua, Marco Lorenzi and Alessandra Scacchi.
- 3/05/2014 in Lyon, Josselin Privat and Naomi Marie Fujita.
- 05/22/2014 in Fasano (BR), Gianvito Armenise and Marilinda Boccuzzi.
- 06/14/2014 in Renon (BZ), Alessandro Trentini and Giada Patruno.
- 06/21/2014 in Raveau, Mickaël Buliard and Agathe Michaud.
- 09/13/2014 in Paris, Jean Jacques Della Gaspera and Anne Boulestin.
- 09/13/2014 in Serre Nerpol, Nicolas Ramise and Clémence Vezin.
- 09/28/2014 in Ivano Fracena (TN), Alfredo Armanini and Camilla Tettamanti.
- 11/29/2014 in Milan, Samuele Galbiati and Chiara Angela Fradegrada.
- 12/28/2014 in Modena, Nilo Pacenza and Teresa Sicilia.
-3/01/2015 in Rimini, Alex Candolie and Giuditta Silvia Barbieri.
-11/04/2015 in Rovereto (TN), Francesco Risato and Serena Franceschi.
-11/04/2015 near Verrua, Francesco Lorenzi and Margherita Maria Vietti.
-2/05/2015 in Rome, Cristiano Romano and Claudia Pulcinelli.
-6/06/2015 in Pescantina (VR), Marco Tezza and Rachele Righetti.
-20/06/2015 in Dendermonde (Belgium), Alex Blancharde and MélanieValenduc.
-20/06/2015 in Annecy, Nicolas Rousselot and Sonia Bouvier.
- 06/26/2015 in Milan, Francesco Fazio and Katia Maria Rodriguez-Lara.
- 06/27/2015 in Portobuffolé (TV), Michele Prandi and Silvia Pascutto.
- 06/29/2015 in Pescantina (VR), Alessandro Tacconelli and Sandra Rossini.
- 07/05/2015 in Verrua, Alfonso Labellarte and Graziella Nichilò.
- 08/05/2015 in Verrua Savoia, Pierre-Loïc Olympie and Teresa Fontan.
- 08/29/2015, Maurice Panissard and Murielle Teston.
- 09/12/2015 in Bry-sur-Marne, Christophe Foulquier and Isabelle Job.
- 09/12/2015 Paolo di Giovanni and Cristiana Petracca.
- 26/09/2015 in Verrua, Walter Raimondi and Annalisa Cominelli.
- 28/09/2015 a wedding in Verrua.

• Baptisms

- 01/19/2013 Juliette Langlet, in Vailly.
-01/20/2013 Lorenzo Spanò, in Rovereto.
- 02/9/2013 Pierre Benusiglio, in Paris (with the rite of adults).
-04/30/2013 Stéphane Brancaleone, in Serre-Nerpol.
- 05/25/2013 Céline Vicari, in Paris.
-06/15/2013 Damien Pasquier, in Annecy.

-06/15/2013 Johannes Van Overbeke, in Dendermonde.
-06/17/2013 Marie-Bernadette Cazalas, in Annecy.
- 07/19/2013 Clara, Alexis and Olivia Pasquier in San Paolo (Brazil).
- 07/22/2013 Cesare Adamo Fattor, in Bolzano.
-07/27/2013 Antoine Di Santos, in Chevry.
- 09/09/2013 Gabriel and Joy Rincon Hernan Gomez, in Dendermonde (Belgium).
- 10/6/2013 Sara Grasselli, in Rovereto.
- 11/4/2013 Achille Attila Armanini, in Rovereto.
-11/9/2013 Vicky Waizenegger, in Annecy.
- 11/11/2013 Eleonora Moreau, in Dendermonde.
-11/16/2013 Ysmaela Carbonaro, in Verrua.
- 12/9/2013 Emmanuel Salmon, in Dendermonde.
-12/15/2013 Louna Maria Aveline, in Paris.
-02/04/2014 Estelle Rothe, in Serre-Nerpol.
-02/11/2014 Ines Bertaglia, near Modena,
-02/15/2014 Ferdinando Romualdo Fabbretti, in Sogliano (FC).
-02/16/2014 Francesco Ronconi, in Rovereto.
-03/20/2014 Rosa Maria Palmisano, in Bari.
-03/20/2014 Massimo De Leo, in Foggia.
-04/06/2014 Maddalena Sperandio, in Rovereto
-04/19/2014 Maddalena Dinoi, in Rimini.
-04/25/2014 Mattia Galavotti (with the rite of adults), in Ferrara.
-05/03/2014 Naomi Marie Fujita, in Lyon.
-06/02/2014 Greta Maria Zippo, in Potenza.
-07/16/2014 Karel Van Overbeke, in Dendermonde.
- 08/22/2014 Marie-Madeleine Adda-Benia tia and her daughter Marguerite-Marie Naomi, in Serre-Nerpol.
-07/26/2014 Trystan Kacenelen, in Villabé.
-07/27/2014 Lorenzo Bonardi, in Novellara.
-08/3/2014 Marjorie Gabrielle Marie Langlet, in Raveau.
- 10/4/2014 Louis-Marie Rolland, in Paris.
- 10/4/2014 Stefano Lorenzi, in Turin (complements).
-10/16/2014 Dario Bragagnolo, in Strevi.
- 11/1/2014 Apolline Dumortier, in Dendermonde.
- 2/11/2014 Marie Arnoult, in Raveau.
- 5/11/2014 Jeanne Mimiette; Marie Bard; Marie Elima, in Robert (Martinique, F).
- 8/11/2014 Jeanne Buliard, in Paris.
-23/11/2014 Antonio Pacenza, in Modena.
-13/12/2014 Emma Agnese Furlan, in Milan.
-26/12/2014 Lucia Agostina Fattor, in Bolzano.
- 17/01/2015 Agostino Giuseppe Galbiati, in Milan.
- 31/01/2015 little Isabelle, in Paris.
- 31/01/2015 Sveva Marta Succi, in Mercato Saraceno (FC).
- 5/02/2015 Adelinda Coulon, in Dendermonde.
-03/28/2015, Leonard May, in Dendermonde.
-04/12/2015 Eve Dyniewicz, in Annecy.
- 04/17/2015 Marie Joseph Cazalas, at Annecy.
-04/26/2015 Leïlou Ducornet and Némésis Kacenelen, in Paris.
-10/05/2015 Angélina Langlet, in Raveau.
- 17/05/2015 Joseph Baroud, in Paris.
- 31/05/2015 Flavio Ettore De Fanti, in Rovereto.
-06/06/2015 Louis Privat, in the Ardèche (F).
- 06/06/2015 Caterina Maria Lescarini, in Rome.
-21/06/2015 Michaël Jorland, in Lyon.
-22/06/2015 Thibaud Douvre, in Paris.
- 27/06/2015 Lili Zita, Melisse Rosalina Anne, and Johanna Nina Rousselot, in Annecy.
- 4/07/2015 Axel Lesueur (with the rite of adults), in Paris.
- 17/07/2015 Maria Camilla Lorenzi, in Turin.
- 18/07/2015 Louise Vigand, in Paris.
- 9/08/2015 Ludovico Aldo Benito Carlo Candoli, in Rimini.
- 15/08/2015, Joséphine Salmon, in Dendermonde.
-23/08/2015 Marie Mézières, in Serre-Nerpol.
-23/08/2015 Jerry Waizenegger, in Servion.
- 09/13/2015 Adélaïde Bergez, in Serre-Nerpol.

Ceremonies at Verrua:

Solemn Mass

-09/19/2015 Louis de Blanquet de Rouville, in Mardié.
- 09/26/2015 Katia Maria Rodriguez-Lara, in Milan (with the adult rite).
- 09/27/2015 Thomas Ramis, in SerreNerpol.
- 10/4/2015, Elise De Grave, in Dendermonde.
- 10/4/2015 Alessandro Giovanni Carmelo Manara, in Rovereto.
- 10/10/2015 a little Emmanuel.
-11/5/2015 Mario Stefano Palmisano, in Bari.
- 11/22/2015 Benoît K/ Bidi, in Paris.
- 11/28/2015 Sofia Fassone, in Turin.

Ceremonies at Verrua:

The Feast of Corpus Christi

• First Communions

- 01/06/2013 Julien Jazarguer, in Annecy.
- 04/14/2013 Marguerite-Marie Larfaillou, in Annecy.
- 06/02/2013 Jeanne Ardisson and Charles Van Gorp, in Serre-Nerpol.
- 06/09/2013 Louis-Marie Carpène, in Serre Nerpol.
- 06/20/2013 Guillaume Brun, in Serre-Nerpol.
-06/30/2013 Lodovica Fabbri, in Ferrara.
-09/08/2013 Jean-Baptiste Bourbon, in Paris.
- 10/27/2013 Enzo Saugneaut and Clara Pasquier, in Annecy.
-11/16/2013 Ismaela Carbonaro, in Verrua.
-29/12/2013 Nicolas Ramis, in Serre-Nerpol.
-1/01/2014 Quentin Leduc, in Serre-Nerpol.
- 8/02/2014 Luca Splendore, in Milan.
- 3/30/2014 Philomène Chiocanini, in Serre-Nerpol.
-04/20/2014 Giuliano Esposito, in Modena.
- 6/08/2014 Samuel, Freddy and John Waizenegger, in Annecy.
-7/06/2014 a little Sophie, in Paris.
- 7/06/2014 Justine Jazarguer and Alexis Pasquier, in Annecy.
- 3/08/2014 Marjoriee Manon Langlet, in Raveau.
-08/22/2014 Marie-Madeleine Adda-Beniatia, in Serre-Nerpol.
-10/26/2014 Angelica Ricossa, in Verrua.
-12/08/2014 Marguerite-Marie Naomi Adda Benatia, in Serre-Nerpol.
-04/19/2015 Sergiomaria Pulitelli, in Rome.
-04/19/2015 Pietro Giuliana, Claretta and Maria Grazia Manara, in Rovereto.
-06/21/2015 Némésis-Anne Kacenelen, Thomas Vigand and Jeanne Vigand, in Paris.
-06/21/2015 Paul and Joseph Cazalas, in Serre Nerpol.
-06/28/2015 Olivia Pasquier, Lili Zita and Melisse Rosalina Rousselot, in Annecy.
-07/05/2015 Marie-Geneviève Cazalas, in Annecy.
-07/12/2015 Valentin Pirin, in Serre-Nerpol.
-07/19/2015 Guillaume Langlet, in Raveau.
-07/26/2015 Anne-Solange de Rouville, in Raveau
- 08/2/2015 Anna Cerbasi, in Modena.
- 08/9/2015 Roseline Pons, Nina Dupuis and Madeleine Bourbon, in Raveau.
-09/27/2015 Flavio Esposito, in Modena.
- 11/1/2015 Bastien Langlet and Leïlou-Muriel Ducournet, in Raveau

• Confirmation In Pescara (06/28/2015)

• Father Carandino's 25 Anniversary of Priesthood (Rimini 12/03/2013)

• Confirmations

Bishop Geert Stuyver administered the sacrament of Confirmation in the following places:

- April 20, 2013 in Verrua.
- April 21, 2013 in Rovereto.
- June 16, 2013 in Paris.
- August 10, 2013 in Raveau.
- November 14, 2013 in Verrua.
- March 23, 2014 in Serre-Nerpol.
- June 28, 2014 in Verrua.
- August 2, 2014 in Raveau.
- October 5, 2014 in Epagny.
- May 31, 2015 in Paris.
- June 27, 2015 in Modena.
- June 28, 2015 in Pescara.
- July 26, 2015 in Raveau.
- October 10, 2015 in Verrua.
- October 25 2015 in Rosario (Argentina).

• Anniversaries

- 05/26/2013, in Turin, a Mass for the twentieth anniversary of the death of Notary Ezio Mamini.
- 12/3/2013, in Rimini Father Ugo Carandino celebrated the 25th anniversary of his priesthood, with a sermon by Father Ugolino Giugni.
- 09/5/2014 in Modugno Mass for Pino Tosca.
- 07/5/2015 in Turin Holy Mass in memory and in honor of the Military and Civilians of the Kingdom of the Two Sicilies and of the other Italian States.
- 09/8/2015 Mass for Pino Tosca and Piero Lorusso.
- On 11/15/2015 Don Jocelyn Le Gal together with Father Joseph-Marie in Faverney celebrated 10 years of priesthood with a solemn Mass.

Centro Studi Davide Albertario

• On 03/16/2013, in Milan, a conference entitled: *"The Universe, two conceptions compared: Soviet materialism versus Christian cosmology. The scientific-philosophical dispute between Communist Russia and the Catholic Church in the Twentieth Century"*. The speaker was Mauro Stenico of the Universities of Trent and Frankfurt.

• On 06/8/2013, the second "Albertarian Day" took place in Filighera (PV), the birthplace of Father Albertario. Father Ugolino Giugni celebrated Mass at the cemetery of Filighera, over the tomb of Father Davide Albertario. The Albertarios' birthplace was visited, followed by a convivial lunch in Belgioioso, and a visit to the Certosa di Pavia.

• 04/22/2014 in Milan conference entitled: "Simonino of Trent and the Stolen Cult". Speaker Father Francesco Ricossa. Presented was the book *La vera storia del Beato Simonino da Trento Innocente e Martire e del suo culto* [*The true story of Blessed Simonino da Trento Innocent and Martyr and his cult*] published by the *Comitato san Simonino* in collaboration with the CLS.

• 03/07/2015 in Milan conference: *"The roots of evil in modern society: Masonic thought"*. Presentation of the book by Arthur Preuss *"Saggio sulla Massoneria Americana"* [*"Essay on American Freemasonry"*], speaker Father Ugo Carandino, introduction by Father Ugolino Giugni.

• 06/20/2015 Albertarian day in Colle Don Bosco (AT) with a visit to the house of the Saint.

• **Convegno Albertariano**, in Milan in November: three conferences from 2013 to 2015.

- 2013, the 12th (11/16): *"In hoc signo vinces" From the Edict of Milan of 313 to the Christianization of the Empire"*. Speaker Father Francesco Ricossa, 2 sessions: *"The triumph of Christianity: from persecutions to the state religion"*, and a round table on the topic: *"Church and State: separation, subordination or indifference."*
- 2014, the 13th (11/15): *"The Thesis of Cassiciacum yesterday and today. The Church in the time of Jorge Mario Bergoglio"*. Speaker Father Francesco Ricossa. 3 sessions: *"The Thesis yesterday: the genesis and reasons for a*

Centri Studi Davide Albertario and Giuseppi Federici

- Albertarian Conference of 2014
  - Holy Mass in Filighera (PV) in 2013
    - Day of Colle don Bosco 2015
- Modena: Giornata per la a Regalità Sociale 2015
  - The cake and…
    - The 10th anniversary wine

theological position"; *"The Thesis today: the situation of the 'bishop of Rome' J.M. Bergoglio"*; and a round table *"Objections to the Cassiciacum Thesis"*.

- 2015, the 14th (11/14): *"Ipsa conteret. She will crush the head (Gen 3:15): The role of the Blessed Virgin Mary in the defense of the faith"* speaker Father Francesco Ricossa. 2 sessions: *"Mary, antithesis of Satan: the homogeneous development of the Marian dogma at the time of Pius XII (and in the writings of Father Guérard des Lauriers)"* and *"Mater Boni Consilii: Mary's help against modernism, in the 30 years of the Institute"*.

• The audio and video recordings of the conferences are on the internet. For information, send an email to audio.albertario@gmail.com. The videos are on: http://gloria.tv/?user=178763&language=o9CtE7uatTg

Centro studi Federici

• Rimini, 3/2/2013: *"From 313-2013: 1700 years of Christianity. From the battle of Ponte Milvio to the edicts of Constantine and Theodosius"*, speaker Dr. Sara Fabbrizioli. Rimini, 11/09/2013: *"In the pay of speculation. Puppets and puppeteers of High Finance"*, speaker Augusto Grandi.

• Giornate per la Regalità Sociale di Cristo in Modena.

With growing public success, the study seminars held by Father Francesco Ricossa were continued. On 10/5/2013: *"The Kingdom of Christ, the Empire of the Church. 313-2013: considerations on the Constantinian anniversary"* (Lesson I: *"The imperial documents from Constantine to Theodosius"*; Lesson II: *"The enemies of the Edicts: pagans, Jews, heretics"*; Lesson III: *"The rejection of the 'Constantinian Church': from Vatican II to Bergoglio").*

On 10/11/2014: *"Divorce, a weapon of mass destruction. 40 years after the referendum on divorce"* (Lesson I: *"The social kingship of Christ and the institution of the family"*; Lesson II: *"Heretics, schismatics and freemasons in favor of divorce"*; Lesson III: *"From Pannella to Bergoglio: the advance of divorce among Catholics").*

Finally, in 2015, the tenth anniversary of the *Giornate*: *"Holy Inquisition and heretical wickedness. 50 years after the conciliar declaration on religious freedom"* (Lesson I: *"The three faces of the Inquisition"*, Lesson II: *"Church, State, heresy"*; Lesson III: *"From the stake of Servetus to 'Dignitatis humanae'. The genesis and development of the idea of religious freedom")*. To listen to the audio of the lessons: https://www.youtube.com/user/sodalitium.

Conferences

• Book presentations in **Pescara** by Father Carandino and Marco Solfanelli, of "Amicizia Cristiana": 11/21/2014 *"Essay on American Freemasonry"* by Arthur Preuss; 01/23/2015 *"The Mercedarian's Revenge"* by Anton Huonder.

• The "Saturdays of Saint Gregory VII" held by Father Carandino at the oratory in **Rome** and partly repeated at the oratory in **Pescara**. On 01/19/2013: *"The documents of Saint Pius X on biblical studies"*; on 02/16/2013: *"Lent in the teachings of the Supreme Pontiffs"*; on 04/20/2013: *"The documents of Saint Pius X on the Holy Eucharist"*; on 05/18/2013: *"The pastoral letters of the Patriarch of Venice, Cardinal Giuseppe Sarto"*; 6/15/2013: *"The Encyclical Haurietis Aquas of Pius XII on the Sacred Heart"*; 11/16/2013: *"Preparing Advent to Prepare Christmas"*; 12/14/2013: *"The Nativity and Epiphany of Our Lord"*; 1/18/2014: *"The Magisterium of Leo XIII"*; 2/15/2014: *"The Encyclical Æterni Patris on Thomistic Philosophy"*; 3/15/2014: *"Spiritual Retreat for Lent"*; 6/14/2014: *"The Encyclical Annum Sacrum on the Sacred Heart"*; 11/15/2014: *"The Encyclical Humanum genus on the Masonic sect"* and presentation of the book by A. Preuss, *"An Essay on American Freemasonry"*; 121/20/2014: *"The apostolic letter Neminem fugit on the Holy Family"*; 01/17/2015 *"The encyclical Immortale Dei on the Christian constitution of states"*; 02/14/2015 *"Spiritual retreat for Lent"*; 04/18/2015: *"The encyclical Satis Cognitum on the unity of the Church and the Primacy of Peter"*; 06/20/2015 *"The encyclical Sancta Dei Civitas on missions"*; 11/14/2015: *"The encyclical From the heights of the Apostolic Seat, on the action of Freemasonry in Italy*".

• 11/24/2013 in **Paris** *"The kingdom of Christ, the Empire of the Church. 313-2013: considerations on the anniversary of the edict of Constantine",* speaker Father Ricossa.

• 03/01/2014 in **Rome** on the 80th anniversary of the death of Monsignor Umberto Benigni († 27 February 1934), founder of the *Sodalitium Pianum*, a conference by Father Francesco Ricossa entitled: *"Monsignor Benigni with Saint Pius X against modernism"*.

• 09/24/2014 in **Moncalieri** (TO), a conference on *"Contemporary mentality and Masonic doctrines"*, speaker Father Ricossa.

• 11/30/2014 in **Paris** *"The Thesis of Cassiciacum yesterday and today, the Church in the time of Jorge Mario Bergoglio"*, speaker Father Ricossa.

• 11/29/2015 in **Paris** *"Holy Inquisition and heretical wickedness. 50 years after the conciliar declaration on religious freedom"*, speaker Father Ricossa.

Various Activities

On May 25, 2013, Father Carandino blessed a monument in **Pesaro** in honor of the Grande Torino. On August 2-3, 2014 and August 1-2, 2015, during the *"Notti della brigante"* events in Borgo Case Troiano (Spoltore, PE), Father Carandino celebrated Holy Mass. On September 20, 2015, on the 145th anniversary of the occupation of Rome, Father Michel celebrated Mass for the papal soldiers in the afternoon, the

Pilgrimages

- *Pigimage to the Holy Land 2014: Bethlehem ("Here the Word was made flesh")*
- *The Via Dolorosa along the alleyways of Jerusalem*
- *The Pilgrims on the shore of Lake Tiberius*

- *Pilgrimage to Osimo-Loreto 2015*

- *Orta S. Giulio*
- *Faithful Parisians in Issoudun (Our Lady off S. Cuore)*

- *June 6, 2014: in Riese Pius X*

priest and the faithful of the oratory then brought a wreath to the monuments of the fallen pontiffs at the Verano cemetery.

Pilgrimages

• **Pilgrimages organized** by the Oratory of **Paris**: - 06/08-09/2014, in **Bruges** (Belgium) with the veneration of the relics of the Holy Blood.
- 09/14-21/2014, in **Paris** veneration of the relics of the September martyrs of the Carmelite convent (116 bishops and refractory priests killed by the revolutionaries in 1792).
-10/29-11/01/2014, in **Rome** with about thirty French and Belgian pilgrims (and one Italian).
- 05/24-25/2015, in **Turin** for the Exposition of the Holy Shroud.
-7/11/2015, in **Issoudun (Our Lady du Sacré Cœur)** and in **Neuvy-Saint-Sépulchre** with about seventy faithful in thanksgiving for the 10 years of apostolate in Paris.
• 6/06/2014 a pilgrimage took place in **Riese Pio X** to the places of the Holy Pontiff on the centenary of his death. About thirty pilgrims from the surrounding regions.

• **National Pilgrimage Osimo-Loreto**: 3 sessions to be counted with an ever-increasing number of pilgrims: 11-12 May 2013, 17-18 May 2014, 16-17 May 2015.

• Organized by the oratory of **Pescara**: -04/27/2013, 03/22/2014 and 03/21/2015 at the Scala Santa in Campli (TE);
-09/07/2013, 09/13/2014 and 09/12/2015 at the Volto Santo in Manoppello (PE); -06/21/2014 at the Hermitage of San Domenico in Villalago (AQ); -04/25/2015 at the Hermitage of San Venanzio in Raiano (AQ).

• 11/29/2015, pilgrimage organized by the oratory of **Rimini**, to the basilica of the Eucharistic Miracle of Bagno di Romagna (FC).

• **Pilgrimage to the Holy Land**, 10/20-28/2014. About thirty Italian pilgrims accompanied by 3 priests (Father Carandino, Father Giugni and Father Le Gal) visited the holy places from Galilee to Judea.

• **Regional pilgrimages** organized by the Oratory of **Milan**. - 10/12/2013 to the Chiaravalle Abbey near Milan. -4/10/2014 to the Holy Mount of Varese. - 3/10/2015 to the Sacred Mount of Orta San Giulio (NO) and to the island of San Giulio.

• **Pilgrimage of l'Osier**. The annual pilgrimage to Our Lady de l'Osier in France took place on May 8. The topics covered in the conferences held on the eve were:

- in 2013: *"313 Edict of Milan. In hoc signo vinces: from paganism to Christianity. The miracle of l'Osier: from Protestantism to Catholicism"*.

- in 2014: *"150 years of the Syllabus of Pius IX: confirmation of the message of Our Lady de l'Osier"*.

- in 2015: *"The message of l'Osier and the Catholic doctrine on Protestantism: after 50 years both are cancelled"*.

• **Pilgrimage to Saint Joseph de Cotignac**: in the Var (Southern France): made in 2013, 2014 and 2015.

• We would like to take note of the usual pilgrimages to the Osservanza in Bologna in March, to San Luca-Bologna in October, and to Bocca di Rio in August.

Spiritual Exercises

The preaching of the spiritual exercises of Saint Ignatius, according to the method of Father Vallet, is an activity that often occupies the priests of the Institute both in Italy and in France. In 2013, 10 sessions were held in France (Raveau and Serre-Nerpol) and 4 in Italy (Verrua). In 2014, 8 sessions were given in France (Raveau and Serre-Nerpol) and 4 in Italy (Verrua). In 2015, 9 sessions were given in France (Raveau and Serre-Nerpol) and 4 in Italy (Verrua).

Days of retreat for perseverance were also held in Serre-Nerpol on March 4, 2013, April 6,

2014 and March 15, 2015; and in Raveau on November 1 of each year, as is now tradition.

Camping and summer activity camps and Eucharistic Crusades

• **Colonia S. Louis Gonzaga** in Raveau in France during the month of July.

- 2013: 23 children including 2 Spanish, 4 Italian and (new) 1 American. Father Steenbergen was promoted to chaplain for the first time. Visits were made to Paray-le-Monial (revelations of the Sacred Heart) and the coal mines of La Machine (much appreciated by children, and not just them…!).

- 2014: the record for the number of children attending was broken (including 2 Spanish, 3 Italian, 2 Belgian and 3 Americans). Visits were made to the cathedral of Bourges (with the "climb" of the 400 steps to reach the top of the bell tower). It was a very rainy event…

- 2015 the 25th camp was held in Raveau (Deo gratias) with a further record number of children (including 1 Spanish, 4 Italians, 3 Belgians and 4 Americans). Trip to Vezelay, to the basilica of St. Magdalene from where St. Bernard preached the 2nd Crusade. This time it was a very sunny trip!

• **B. Imelda Lambertini Summer Camp** organized by the sisters of the I.M.B.C. in Verrua for girls and young women. 3 sessions from 2013 to 2015 with an ever-increasing number of participants.

• The summer camps with the Sisters of Christ the King, with the assistance of the priests of the Institute, took place in 2013 in Molines in the Dauphiné, in 2014 in Massello in the Val Chisone; and in 2015 in Bardonecchia.

• **Camp for kids in the mountains.** It takes place every year in the French Alps for kids aged 14 and up. In 2013 in Pellafol in Isère. In 2014 in Champagny-en-Vanoise in Savoy. In 2015 in Moulins-Vieux in Isère.

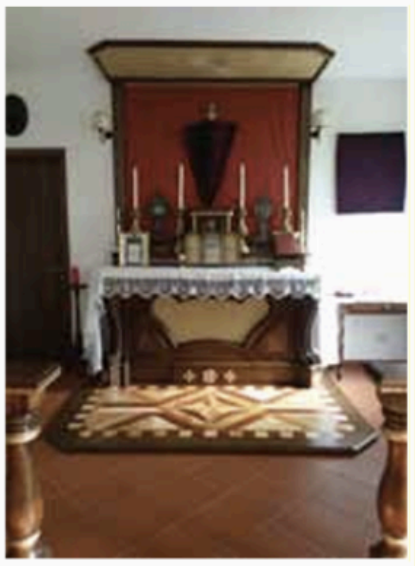
• We note that 3 sessions of the camp for boys in Dendermonde in Belgium took place during the summer.

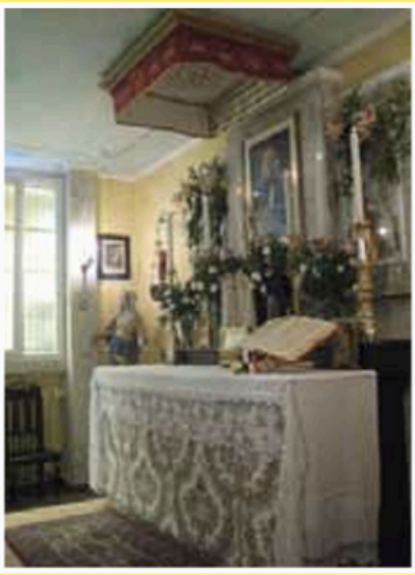
New and old oratories of the Institute

In several cities in recent years the Institute has opened new oratories for the celebration of Sunday Mass, thus allowing the apostolate of its priests to be consolidated.

• In **Milan**, after 15 years of renting a space in the southern area, finally, in May 2013, thanks also to the generous help of many Ambrosian faithful, we were able to buy a space in via della Torce 38 (Via Monza area). After the necessary work of restoration, the historic "oratory of S. Ambrogio" was moved there. The space, larger

New Oratories of the Institute





• *Modena: Oratorio S. Pio V*

• *Milan: Oratorio S. Ambrogio*

• *First Communions in Rovereto (04/19/2015)*

• *Apostolate of the Sisters of I.M.B.C.*

than the previous one, includes an artistically decorated chapel with direct access from the street, a sacristy, lavatories and the possibility of hosting the priest. The first mass was celebrated on 1 September but the official inauguration took place on 1 November 2013 with a solemn mass (with Father Giugni, Father Ricossa and Father Carandino present).

• **Potenza** and **Bari**. As we go to press, preparations are being made for the inaugurations of the oratory of San Lorenzo Martire in Potenza and the chapel of San Michele Arcangelo in Carbonara di Bari. This is a significant step forward in the development of the priestly ministry in Basilicata and Puglia. Reports and photos in the next issue.

• In the province of **Florence**, Father Fraschetti goes once a month to celebrate Holy Mass.

• In **Marseille** and **Aix-en-Provence**, the Institute has been celebrating there for more than 2 years, one Sunday a month in a hotel room. The number of faithful is increasing and there is hope of finding a more worthy place for the celebration.

• In **Cannes**, unfortunately, the Institute has had to abandon the chapel it has been using since 1996, the year of Father Delmasure's death; he had opened it at the beginning of the 1980s when he was sent away by his Bishop from the parish of Théoule-sur-Mer. The celebration now takes place in a temporary situation while waiting to find a better location.

• From Belgium we are informed that Holy Mass is no longer celebrated in Lille (F) but instead in **Tournai** (B). A priest regularly goes to Holland to celebrate in **Bergen op Zoom** and **Zwartemeer**; in Germany to **Lierfeld** (a town 50 km north of Trier) [Herz-Jesu-Kapelle, Hauptstraße 7] and in England to **London**.

Deaths

-11/25/2011 in Lecco funeral of **Maria Semplici** provided with the sacraments.

Year 2013

- 02/19/2013 **Gina Selber widow of Stenico** received the sacraments from Father Ugolino.

- 04/05/2013 Enrico Garancini. 04/18/2013 **Madeleine Marly**, provided with the sacraments.

-03/31/2013 **Françoise Guérard des Lauriers** (Niece of Mons. Guérard), who died at the age of 85 in Paris, she received the sacraments with great piety in the three months preceding her death. Her funeral was celebrated in the parish church of Chanzeau (Maine-et-Loire) and she was buried in the family funeral chapel. We note that the des Lauriers family had bought the church that had been put up for sale by the revolutionaries and they returned it later – freely – to the diocese after the Revolution. 05/06/2013 **Marie-Laure Le Gal** (mother of Father Jocelyn and Father Thomas), after a long illness and provided with the sacraments of the Church. The funeral was held on May 11 in the Notre-Dame des Dons chapel near Nantes, celebrated by Father Thomas Le Gal assisted by his brother Father Jocelyn Le Gal. Our thoughts and prayers go out to her husband and the entire family. On 06/11/2013 **Olga Bressy**, **widow**

Benizzi Ferrini, Supporter and Benefactor of the pilgrimage to Loreto

of Sivier in Turin; together with her husband she had hosted the nascent IMBC seminary in her home in Orio Canavese. The funeral was celebrated on 06/13. - 05/08/2013 **Jeanine Hinniger**, who had done the Spiritual Exercises. - On 08/18/2013: **Élisabeth Brabant**, who, along with her husband Étienne, had supported Father Guérard and his doctrinal position from the beginning; then, faithful to the Institute, she had made a chapel available in her home in Lille, where the Institute has ensured the Sunday celebration of Holy Mass until this year. Bishop. Stuyver celebrated her funeral. - 07/29/2013 **Christian Gotteri**, who had received all the sacraments; the funeral, celebrated by Father Giugni took place in Raveau. - 08/31/2013 **Gilberta Angelini widow of Villa**, in Valmadrera hosted Mass at her home from the beginning; funeral on September 2 in Valmadrera celebrated by Father Giugni. 10/10/2013 **Valerio Pagani** of Cortona. 10/14/2013 **Benizzi Ferrini** in Forlimpopoli, the 16th funeral celebrated (in part) by Father Carandino in Predappio. - 10/17/2013 funeral of **Corradino Di Domenico**. - 11/8/2013 **Adelina Tacconelli** aged 47 from Ripa Teatina. - 12/31/2013 **Maria Luisa Mascetti widow of Correggiari**, from Bologna.

Year 2014

-01/07/14 **Zefirino Pastorello** in Copparo. - 01/14/2014: **Pietro Villa**, an early faithful, in Valmadrera; funeral on the 18th. - 01/26/2014 **Marino Solfanelli** from Chieti, journalist and publisher, funeral celebrated by Father Carandino. - On 02/07/2014 in Milan **Giuseppe Mendella**, who was among the first faithful of the Oratory of St. Ambrose and among the founders of the Centro Studi D. Albertario. - On 02/24/2014 in Lyon **Paulette Giraud**, died after receiving the Sacraments. - 03/12/2014: **Rosalina Zanin** in De Ganis in Annecy. - 03/23/2014 **Enore Ossimprand**i in Parma, funeral on the 25th in Medesano. - 05/09/2014 **Giampaolo Galavotti** in Ferrara. - 07/10/2014 **Bishop Oliver Oravec**, in Czechoslovakia, we recommend him to your prayers. - 07/14/2014 **René 'Maurice' Roux-Duplâtre** - 07/17/2014 **Francesca Lamura**, in Bergamo who had received the sacraments. - 08/19/2014 **Livia Pedrotti**, widow of Zanini in Villalagarina (TN). - 09/1/2014 **Luciana Gori**, funeral on September 3 in Turin - 09/8/2014 **Odile Aynaud** in Thionville. -09/29/2014 **Ivo Mazzoni** of Mercato Saraceno, who had received the last sacraments. 10/18/2014 **Michel Morphée** in Palaiseau, equipped with the sacraments. - 9/11/2014 **Lucia Noseda** widow of Ortelli in Cernobbio (CO), funeral celebrated by Father Giugni on November 11. - 13/11/2014 **Rocca Calabrese**, of Carbonara di Bari, funeral celebrated by Father Carandino - 22/11/2014 **Liliana Palestini**, widow of Mattioli.

Year 2015

-12/01/2015 **Giovanni Piero Marcandelli** in Milan. -06/02/2015 **Franco Ferrari** in Modena. -20/02/2015 **Sebastiano Marrone**, a 5-year-old boy in Casale Monferrato, our fervent prayers for his very dear family. -28/03/2015 **Elio Mario Naldi** in Bologna, funeral on March 30. -11/05/2015 **Georgette Padey** in Ducimetière, in Annecy. -23/06/2015 **Marzia Caselle** widow of Murro in Potenza, passed away at the age of 98. The funeral was celebrated by her son, Father Giuseppe on June 24. -11/07/2015 **Viviano Giuseppe Milardi** in Turin. - 07/30/2015 **Maria Piacenti**, equipped with the sacraments. 8/2/2015 **Gaetano Zonno of Bari**, sacraments received from Father Carandino. - 08/5/2015 **Jean-Jacques Della Gaspera**, died with the sacraments after a long illness; funeral in Saint-Germain l'Auxerrois on August 12. -8/7/2015 **Ernesta Bianchi** widow of Santarcangelo, funeral at the oratory of Rimini. - 08/9/2015 **Elisa Cipriani** widow of Senter in Rovereto. - 8/19/2015 **Pierino Lorusso** of Bari, regent of the "Centro Tradizione e Comunità" of Modugno. - 10/10/2015 **Oscar De Ganis**, in Annecy. - 10/26/2015 **Gustave Lesueur** in Creil. - 26/10/2015 **Fausta Aureli widow of Bonfanti**, a long-time faithful to the oratorio in Rome.

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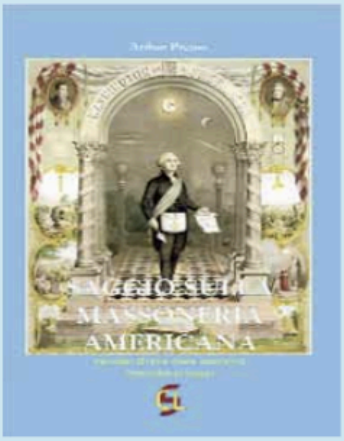

Novità

- **Saggio sulla Massoneria Americana**
  Arthur Preuss, pag. 344, € 18,00
- **La vera storia del Beato Simonino da Trento innocente e Martire e del suo culto,**
  pag. 112, € 12,00
- **DOTTRINA CRISTIANA 4 - pag. 80, € 12,00**
- **DOTTRINA CRISTIANA 5 - pag. 80, € 12,00**

- **Little image of the Mater Boni Consilii (**in honor of the thirtieth anniversary of the Institute)
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"Behold, a virgin shall be with child and bring forth a son, and the son shall be called Emmanuel, which being interpreted is, God with us" (Matt. 1.23)

Sodalitium wishes all its readers and faithful a Merry Christmas.

May the Child Jesus bless all of your families.

NOTICE TO OUR READERS

As of April 1, 2010, the Post Office has removed the concessions for publishers, increasing shipping prices by over 300%. Please help pay the shipping and printing costs of the magazine. May God and Our Lady of Good Counsel bless everyone.

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Coming activities in 2016

- **28-29 May 2016:** Pilgrimage Osimo-Loreto.
- 11-25 July at Raveau in France: Summer Camp S. Aloysius Gonzaga for young boys ages 8 to 13.
- 16-23 July at Verrua Savoia: Summer Camp B. Imelda for young girls
- 1-12 August: Camping for boys in the Mountains: from 14 to 21 years.

- Spiritual Exercises of Saint Ignatius Loyola at Verrua Savoia:
  - For women: From Tuesday August 16 (at 12:00 pm) to Sunday August 21, 2016
  - For Men: From Monday August 22 (at 12:00 pm) to Saturday August 27, 2016

For more information, please contact the Institute in Verrua Savoia

Loc. Carbignano, 36, 10020 VERRUA SAVOIA (TO)
Tel.: 0161.83.93.35 - Fax: 0161.83.93.34 - email: info@sodalitium.it
www.sodalitium.it

Holy Masses

Institute Residences

Italy - Verrua Savoia (TO): MOTHER HOUSE- ISTITUTO MATER BONI CONSILII, *Chiesa SS. Pietro e Paolo,* Loc. Carbignano, 36. On weekdays Holy Mass is at 7:30 am: all Sundays Holy Mass is at 6:00 pm. Eucharistic Benediction every Friday at 9:00 pm. Tel: 0161.839335; Email: *info@sodalitium.it website: sodalitium.it*

San Martino dei Mulini (RN): CASA S. PIO X - *Father Ugo Carandino*, via Sarzana 86, CAP 47822. Tel.: 0541.758.961; Email: *info.casapiox@gmail.com Website casasanpiox.it*

Argentina - Rosario: CASA SAN JOSÈ - *Father Sergio Casas Silva,* Iguazú 649 bis, C. P. 2000 Rosario (Santa Fe). Every Sunday at 10 am. E-mail: *casasanjose@sodalitium.it*

Belgium - Dendermonde: *Bishop Geert Stuyver, Kapel O.L.V. van Goede Raad,* Koning Albertstraat 146, 9200 Sint-Gillis, Dendermonde. Holy Mass every Sunday at 10:00 am. Tel and Fax: (+32) (0) 52/380778.

France - Raveau: 350 route de Mouchy, 58400 Raveau. For information: Tel: (+33) 03.86.70.11.14; Email: *raveau@sodalitium.it*

Other Masses in Italy

Abano Terme (PD): Second Sunday at 6:00 pm. For information: Tel: 0161.839335.

Bari: *Cappella S. Michele*, c.so Vittorio Em. 109, Carbonara. 1st Sunday of the month at 6:30 pm. For information: Tel. 0541.758961.

Ferrara: *Chiesa S. Luigi*, via Pacchenia 47, Albarea. Every Sunday at 5:30 pm, except the 3rd Sunday at 11:30 am. For information: Tel. 0161.839335.

Lastra a Signa (FI): The 3rd Sunday of the month at 11:00 am. For information: Tel. 0161.839335.

Loro Ciuffenna (AR): *Fattoria del Colombaio*, str. dei 7 ponti. The 1st Sunday of the month at 5:30 pm. For information: Tel. 0161.839335.

Milano: *Oratorio S. Ambrogio*, via della Torre 38. Sundays and Holy Days at 11:00 am. For information: Tel. 0161.839335.

Modena: *Oratorio S. Pio V*, via Savona 75. Sundays at 11:00 am, except the 3rd Sunday at 9:00 am. For information: Tel. 0161.839335.

Pescara: *Oratorio del Preziosissimo Sangue*, via Ofanto 24. 2nd Sunday at 6:30 pm; 4th Sunday at 11:00 am. For information: Tel. 0541.758961.

Potenza: *Oratorio San Lorenzo*, Via Angilla Vecchia 126, 3rd Sunday of the month at 7:30 pm. For information: Tel. 0541.758961.

Rimini: *Oratorio San Gregorio Magno*, via Molini 8. 1st and 2nd Sunday at 11:00 am, 3rd and 4th Sunday at 6:30 pm. For information: Tel. 0541.758961.

Roma:*Oratorio S. Gregorio VII*, via Pietro della Valle 13/B. The 1st, 3rd, and 5th Sunday of the month at 11:00 am. For information: Tel. 0161.839335.

Rovereto (TN): The 1st, 3rd, and 5th Sunday of the month at 6:00 pm. For information: Tel. 0161.839335.

Torino: *Oratorio del S. Cuore*, via Thesauro 3/D. Sundays and Holy Days Holy Mass sung at 9:00 am., read Holy Mass at 11:15 am.; the 1st Friday of the month at 6:15 pm. For information: Tel. 0161.839335.

Valmadrera (LC): Via Concordia, 21. The 2nd and 4th Sunday of the month. For information: Tel. 0161.839335.

Varese: The 4th Sunday of the month at 6:00 pm. For information: Tel. 0161.839335.

Confessions 30 minutes before the start of Mass. Occasional changes in the times of Masses, especially in the summer, may occur; if you attend our oratories occasionally, we advise you to call.

OTHER MASSES IN FRANCE

For information: Tel. 0161.839335 or visit the website www.sodalitium.eu

For your offerings:

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